

A Collection of Articles on the Havant United Reformed Church (Formerly the Havant Congregational Church)



North Street Congregational Church circa 1920.

Compiled by Ralph Cousins

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The Dissenters' meeting-house was the Independent Chapel in The Pallant

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North Street Congregational Church circa 1910

A Chapter in the Early History of Havant United Reformed Church

John Pile

Research in any field of enquiry is cumulative and builds upon the efforts of others. Anyone studying the history of Havant United Reformed Church is quickly made aware of the debt owed to Jack Barrett who, as church archivist for many years, was responsible not only for preserving the existing records but for searching out new facts and drawing new conclusions from the material at his disposal.

The Reverend Anthony Gardiner came to Havant in 1983 and brought new expertise to bear upon the subject and in 1994 he and Jack collaborated on a revised version of *Havant United Reformed Church: a history* that Jack had written in 1985. This leaflet and a useful article in *The Making of Havant*, No.2 (1978) written by members of the Havant Local History Group, remained the most accessible sources for a history of the church for a number of years.

Although not perfect, as their authors would admit, these publications provided a good foundation and inspiration for further work and in 1991 Gillian Peskett with her late husband Brian published for the first time the manuscript of Lewis Lasseter's reminiscences of Havant Congregational Church under Lasseter's original title *These Fifty Years 1891-1941*. Further contributions included Dr. Watcyn Wynn's talk in June 2006 on the former minister and well-known poet and hymn writer William Tidd Matson (1833-1899) and a presentation in May 2008 by Gillian Peskett and myself under the title *Dissent and Dissenters: some aspects of the history of the Independent Chapel in Havant*. The present contribution has grown out of the research that I did for that occasion.

Despite the best efforts of the state and the official Church of the day to impose a uniformity of belief and practice, the history of religion in England throughout the Middle Ages and after the Reformation shows that disagreement, sometimes breaking out into heresy and schism, was never far

below the surface. Even when the pre-Reformation Church seemed to be at its most monolithic there were persistent and dissident voices to be heard even though the majority of the population travelled less frequently and less widely than it does today, it would be a mistake to think that Havant, at any period of its history, was isolated from the outside world and its ever-changing ideas and fashions.

Havant's situation at the head of a large natural harbour and its location on a Roman road built soon after the conquest of 43 AD, which appears never to have gone out of use, ensured a steady flow of visitors, new residents and new ideas. Havant was considered important enough to be depicted and named on the *Gough Map* of c.1360, and the recorded itineraries of the kings and queens of England show them passing this way on some six occasions between the 13th and 16th centuries. Although visits by the royal court were infrequent, Havant's weekly markets ensured a regular flow of people from the immediately surrounding countryside and the annual fairs attracted buyers and dealers in wool, cloth, livestock and other commodities from further afield.

The most important agents for the introduction of new religious ideas were of course the clerics: the incumbents of the parish church joined later by successive ministers of the non-conformist chapels. During the period from 1600–1700 with which this article is mainly concerned there were nine rectors of St Faith's, Havant and seven of St Thomas's, Warblington.

In reply to the question posed by the Bishop of Winchester's visitation of 1765: 'Are there any dissenters in your parish of any denomination?' Richard Bingham BA, rector of St Faith's, replied 'Too many! There is a dissenting meeting-house and a mass-house.' The dissenting meeting-house was the Independent Chapel in The Pallant, the precursor of the United Reformed Church in North Street and the mass-house was the Roman Catholic chapel in Brockhampton Lane built in 1750 or 1751 on land belonging to the Bishop of Winchester with timber from the Bishop's own trees.

Havant has a long history of religious dissent and it must be remembered that the term 'dissent' applied to any deviation, be it Catholic, Protestant or

any other, from the prevailing state religion. One of the earliest casualties of Henry VIII's break with Rome in 1534 was Margaret Pole, Countess of Salisbury and mother of Cardinal Reginald Pole who was living in exile on the Continent. The Poles were the last of the Plantagenets and as such they posed a threat to Henry's Tudor succession. Margaret was arrested at Warblington on 13th November 1535 on a charge of complicity with the Church of Rome and beheaded in the Tower of London on 28th May 1542. Edward VI, Henry's son by his third wife Jane Seymour, granted the manor of Warblington to Richard Cotton whose son George founded a dynasty of recusant Catholics that lasted a century and a half before dying out in 1736. Under the protection of the Cottons the Catholic presence in Warblington and Bedhampton, another of Cotton's manors, became considerable, giving rise to the Reverend Bingham's comment of 1765.

This preamble to the early history of the Independents in Havant would be incomplete without at least a short note about five entries in the St. Faith's burial register between 1728 and 1733 where the deceased are described as 'anabaptist'. Two names stand out from the others. They are Mary Millard, buried 2nd May 1728 and Mary Slyder, buried 11 December 1729. Mary Millard was probably the wife of Thomas Millard who died in 1721 and who had applied for a licence for the use of his house as a dissenters' meeting-house. The licence is one of an undated group, but it has been ascribed to the early 18th century. Mary Slyder may be confidently identified with Mary Slidall who received a licence for the use of her house as a meeting-place on 4th May 1717. A Nicholas Slidel subscribed in 1696 to 'The Solemn Association' for the defence of William III and the support of the succession following an attempt to assassinate the king. Dissenting ministers and their congregations were often called upon to subscribe to oaths of allegiance as they were not covered by those made by members of the Anglican Church. The Hampshire Roll of 1696, which is headed:

The Humble Address of your Ma[jes]tie[s] Loyall &
Obedient Subjects y^e Dissenting Ministers and Congregations of y^e
Presbyterian & Congregational persuasion

includes eleven names under 'Havant' but only further research will enable them to be assigned to their various 'persuasions'.

It has long been recognized that the Independent Church in Havant – subsequently Havant United Reformed Church – owes its existence to one man who, unable to assent to the Act of Uniformity of 1662, withdrew from the Anglican Church to minister to an independent congregation, the latter no doubt composed mainly of those of his former parishioners who shared his views. That man was the Reverend John Harrison, who, prior to the Great Ejection, had been rector of Warblington. Considering Harrison's importance in the history of Protestant Dissent in Havant it is surprising that so little is known about him.

Harrison was undoubtedly an 'Intruder' at Warblington, which is to say the previous incumbent John Payne MA, who had been appointed to the living in 1630, was ejected, perhaps forcibly as many men in his position were, when he refused to accept the alternatives to the suppression of the episcopate and the Book of Common Prayer in accordance with the so-called Root and Branch petition of 1640. This formed the basis of an Ordinance of the Long Parliament carried into effect early in 1645, and Harrison was installed in his place. John Payne, who was vicar of St. Peter the Great, the sub-deanery church of Chichester Cathedral, had already resigned this living in January 1641/2 and he had gone from Warblington before 22nd Feb 1644/5. However, that was not the last that Harrison would hear from Payne, who had taken his grievances to the Committee for Plundered Ministers appointed by the Long Parliament at the beginning of the Civil War in 1643. The Committee had evidently ordered Harrison to pay Payne's wife Elizabeth a pension of £16 *per annum*, but in the ensuing turmoil of the Civil War Payne pursued Harrison in vain for the money.

Attempts to increase our knowledge of Harrison are hampered by the fragmentary nature of the records at this period and, it has to be said, by the seeming unwillingness of the Anglican Church to recognize that these 'Intruders' may have contributed something of value to the congregations they served. At best they are often ignored in parish church histories and at worst regarded as criminals. The problem with regard to Harrison is

compounded by the fact there were several John Harrisons in the Chichester and Winchester dioceses at this period and one is sometime uncertain that one has the right man.

Once Harrison had been ordained he appears to have remained within the border area of Sussex and Hampshire, between Chichester and Havant, for the remainder of his life and we can identify him with some certainty with the Johannes Harrison who was appointed curate to the parish of St. Bartholomew in Chichester on 21st February 1628. Harrison remained at Chichester until 30th December the same year, when he was appointed curate at Funtington (WSRO: Ep.I/9/10). Harrison was still at Funtington ten years later when, on 13th February 1638/9, a cause was heard in the Consistory Court concerning church rates for repairs (WSRO: Ep.I/11/16). It was stated on this occasion that he was about 40 years of age and was born at Caosalton in Sussex (probably Carshalton, Surrey). If this information were anywhere near correct he would have been born around 1600.

The next we hear of Harrison is on 13th February 1641/2 when he witnessed the Protestation Return for Funtington. This was a list of all 95 of the male inhabitants of the parish above the age of 18 who had subscribed to the Protestation Oath ordered by Parliament on 30th July 1641. It was declared 'That what person soever shall not take the Protestation is unfit to beare Office in the Church or Commonwealth' and the oath itself is so germane to our enquiry that it is worth quoting in full:

I, ___ do, in the presence of Almighty God, promise, vow, and protest to maintain, and defend as farr as lawfully I maye, with my Life, Power and Estate, the true Reformed Protestant religion, expressed in the Doctrine of the Church of England, against all Popery and Popish Innovations, within this Realme, contrary to the same Doctrine, and according to the duty of my Allegiance, His Majesties Royal Person, Honour and Estate, as alsoe the Power and Privileges of Parliament, the lawful Rights and Liberties of the Subjects, and any person that maketh this Protestation, in whatsoever he shall do in the lawful Pursuance of the same; and to my power, and as farr as lawfully I may, I will appose and by all

good Ways and Means endeavour to bring to condign Punishment all such as shall, either by Force, Practice, Councels, Plots, Conspiracies, or otherwise, doe any Thing to the contrary of any Thing in this present Protestation contained: and further, that I shall, in all just and honourable ways, endeavour to preserve the Union and Peace betwixt the Three Kingdoms of England, Scotland and Ireland: and neither for Hope, Feare, nor other Respect, shell relinquish this Promise, Vow and Protestation.

The population of Funtington may be estimated from the number who signed the oath at around 300 (L.Bradley, *A Glossary for Local Population Studies*, Matlock, 1978) and the area of the parish, which included the hamlets of East and West Ashling, was 3,762 acres. As a perpetual curacy in the gift of the Dean and Chapter of Chichester, Harrison possessed a stipend of £40 *per annum* paid by the farmer of the great tithes (L.F. Salzman (ed.) *Victoria County History of Sussex*, vol.4 (1953) p.192). Harrison remained at Funtington until the sequestration of John Payne at some date before 22nd February 1644/5 (A.G. Matthews, *Walker Revised*, Oxford: Clarendon Press, 1948, p.188). Whether Harrison was married during his curacy at Funtington is uncertain and the defamation cause heard in the Consistory Court at Chichester between Anne Harrison wife of John Harrison, clerk and Joan Churcher, wife of Richard Churcher on 27th January 1628/9 (WSRO: Ep.III/5/2) may relate to him, although the first marriage of which we can be certain is that recorded as follows in the Warblington parish register (PCRO: CHU19/14/1-3):

John Harrison Rector of Warblington was married to Anne Sone in the p[ar]ish Church aforesaid by Anthony Prowse Clarke & Rector of Alverstoke, the 22th [sic.] Day of November 1644

It is worth pausing a moment to consider the importance of examining original documents wherever possible. A recently transcribed and published version of the Warblington parish registers gives the above entry as follows:

HARRISON, John and Anne Sone

22 Nov 1644

Although this may be adequate for the family historians for whom this edition is primarily intended it obscures information of great significance to our story, as we shall see.

The Sones of East Leigh in Warblington were yeoman farmers and members of the family are found in Warblington, Westbourne and Havant throughout the 17th to 19th centuries. The wills of Thomas Sone, 1640 (HRO: 1640A/159) and Thomas Sone, 1673 (HRO: 1673A/084), both of Warblington, would certainly throw more light on the family background, but it seems likely from the entries in the parish registers that Anne Sone, daughter of Thomas, baptised 26 July 1621 was the lady who, aged 23, married John Harrison in 1644, when he was about 44.

The Warblington registers also record the birth of John, the Harrisons' first child, on 6th January 1646 and his baptism a fortnight later. John lived for only three years and was buried 9th February 1649. John I was followed by John II born 17th October 1648, three months before the death of his brother, so it would seem that this was expected. However, John II survived only a little longer than his brother and he was buried 12th April 1653. It would appear that the birth of Anne's second son was the cause of her own death for the register records her burial on 17th October 1648.

The Reverend John Harrison remarried within a year of his first wife's death and the marriage was recorded in both the Warblington and Alverstoke registers respectively as follows:

John Harrison Rector of Warblington was married to Ann Prowse
by her Father Anthony Prowse the 20th^h Day of December 1649

John Harrison married Hannah [*sic.*] Prowse 20 Dec 1649

Ann Prowse, the daughter of the Reverend Anthony Prowse was baptised on 10th January 1629 and was therefore 20 when she married. The baptism was recorded in the register of Shaftesbury St. Peter, Dorset where her father was rector. Harrison's second wife gave birth to Nathaniel their first child on 6th January 1650, probably 1650/1 rather than 1649/50. Nathaniel did not live long and he was buried 26th May 1651. Three daughters followed, and as their deaths are not recorded in the Warblington parish register it may be

assumed that they survived at least until Harrison was ejected from the living probably in 1662. Two married daughters, Elizabeth and Abigail, are mentioned in Harrison's will made 10th October 1692 and it is not unreasonable to suppose that Elizabeth was the daughter born in 1654 and Abigail was born after the family had left Warblington.

It is curious that John and his first wife Anne Sone should have been married at Warblington by the Reverend Anthony Prowse, the father of Ann Prowse whom he married five years later. According to the *Alumni Oxonienses*, Anthony Prowse matriculated to Brasenose College on 21st November 1617 aged 19 (and was therefore born in 1598). He gained BA in 1617 and MA in 1620 and was appointed rector of Shaftesbury St Peter in 1624 and of Alverstoke in 1647, although the record of Harrison's first marriage at Warblington in 1644 clearly refutes the date of his appointment to Alverstoke as given in the *Alumni Oxonienses*, but given that Prowse was said to be an intruder at Alverstoke, the earlier date may well be correct. The *Alumni Oxonienses* adds that Prowse was appointed to Alverstoke by the Westminster Assembly thus confirming that he was an Intruder, though the fact that the Westminster Assembly met for six years between 1643 and 1649 allows either date for the appointment, and an examination of the original entry would be necessary to settle the matter. According to the *Fasti Ecclesiae Anglicanae 1541–1857*, vol.5, Bath and Wells Diocese, Anthony Prowse was Prebendary of East Harptree between 1672 and his death in 1692, a preferment he continued to enjoy despite his move to Alverstoke. It may be noted in passing that the online *Church of England Clergy Database* has Prowse at Shaftesbury continuously from 1619 (*sic.*) to 1663 although this should not surprise us when we remember the tendency of Anglican sources to ignore the Commonwealth!

What happened to John Harrison immediately after his ejection from Warblington, probably in 1662, is a matter for conjecture as the first news we have of him comes ten years later when Harrison was licensed to be a Presbyterian teacher in Havant in the house of Thomas Bayly. The granting of such licences to dissenting teachers and their hosts was the result of King Charles II's Declaration of Indulgence of 1672–3 which included *inter alia* the

provision:

[...] that there may be no pretence for any of our subjects to continue their illegal meetings and conventicles, we do declare, that we shall from time to time allow a sufficient number of places as they shall be desired, in all parts of this our kingdom, for the use of such as do not conform to the church of England, to meet and assemble in order to [practise] their public worship and devotion, which places shall be open and free to all persons.

But to prevent such disorders and inconveniences as may happen by this our indulgence, if not duly regulated; and that they may be the better protected by the civil magistrate; our express will and pleasure is, that none of our subjects do presume to meet in any place, until such places be allowed, and the teacher of that congregation be approved by us.

The applicant for the licence was Henry Bradley of East Smithfield who had also applied for licences on behalf of several congregations in southern Hampshire including North and South Hayling, but who Bradley was and why he should have acted as agent in this way is unknown. It seems reasonable to assume that when Harrison departed from Warblington he took an embryonic dissenting congregation with him, and that this was augmented by sympathisers from Havant and perhaps from further afield. For the first ten years this congregation would have met as an illegal conventicle of the type that the Declaration of Indulgence sought to regularize and it is possible that the conventicle had been held in Thomas Bayly's house from the beginning.

The Baylys were a numerous and widespread family who, like the Sones with whom they were intermarried, were largely yeoman farmers although it is evident from the surviving records that, by the late 17th century, they were moving into the professions – principally medicine. Thomas who died in 1684 was the father of Arthur Bayly (b.1667 d.1699) who in 1691 is recorded as physician and surgeon of Havant (Arthur J. Willis, *A Hampshire Miscellany 1675–1834*, 1964, p.99). Thomas was probably a son of William

Bayly and Ann Sone (married 10th June 1656) and brother of Willam (b.1662 d.1735) whose daughter Mary married Thomas Silver, cyder merchant of Havant and one of the trustees in 1761 of the Independent Chapel in The Pallant. William's sons George and Edward became well-known medical practitioners in Chichester and Havant respectively (Richard R. Trail and Francis W. Steer, *Dr. John Bayly of Chichester*, Chichester Paper No.34, 1963). John Harrison was about 60 when he was ejected from Warblington and 70 when licensed to preach at Thomas Bayly's house. This was an advanced age in the 17th century and it is not unreasonable to ask for how much longer he was actively involved with his congregation. Harrison appears to have been succeeded in Havant by Charles Nicholetts in 1690. In 1693 Nicholetts was mentioned as a 'preacher in the Conventicle' (although I have been unable to trace the sources of Jack Barrett's references for these records) and on 23rd June 1699 he delivered a sermon at Havant on the occasion of Mary Harrison's funeral. This was probably the unmarried daughter of the Revd John Harrison and his wife Ann. The sermon, and two specially composed hymns, was published the following year under the title: *A burning yet unconsumed bush, exemplified in the [...] life and [...] death of Mrs M Harrison [etc]* (British Library catalogue).

The last we hear of Harrison is his death in 1691. As was usual in the case of men of some property, an inventory was made on 9th March 1691 of Harrison's goods and chattels remaining in his house at Stoughton immediately after his death (WSRO: Ep.I/29/189/56). This has been edited and printed (Annabelle Hughes, *Sussex Clergy Inventories 1600-1750*, Sussex Record Society, vol.91 (2007)). Harrison's will, made 11th February and proved 10th March 1691 has not been printed and my transcription of a microfiche copy (WSRO: STC I/29/91b) in the West Sussex Record Office is given in full in the Appendix to this article. The inventory is of great interest and a number of conclusions about Harrison's material circumstances may be drawn from it. The house in Stoughton comprised eleven rooms, including the smaller service rooms, and this appears to be about the average size of house when compared to the others listed in Hughes's book. The total valuation of £106 11s 8d was below the average of about £225 for the other clergy valuations of the period, but it is noteworthy that Harrison's study

contained books to the value of about £50, well above the average of £13 for his peers' libraries. It would be of the greatest interest to know the titles of the books, but unfortunately they are not listed.

The will may be allowed to speak for itself, though there is one point that will not have escaped the attentive reader. The will was witnessed by William Bayley, John Battine, Thomas Sone and John Penfold. All names of considerable prominence in the Havant area at this time. The names of Bayly and Sone will be recognized as John Harrison's longstanding and intimate friends.

APPENDIX

John Harrison's Will made 11th February 1691 and proved 10th March 1691

In the name of God Amen I John Harrison of Stoughton in the County of Sussex Clerk: God make and defend this my last Will and Testament in manner and forme following that is to say First I assign and [...] my soul into the hands of Almighty God receiving admission of Sin and everlasting Life by the [...] death and passion of Jesus Christ my Lord and only Saviour. Item I give and bequeath all those my Messuages Barnes gardens Lands Tenements and Hereditaments with their appurtenances Situate lying and being in the parish of Stoughton in the County of Sussex which theretofore purchased of and from one Thomas Smith [?] for the remainder of a certaine Terme of One Thousand years unto Ann my loveing wife for and during Soe many years of the said Terme as she my said wife shall live together with full power to and for my said wife at any time during her life to sell cut downe convert and disperse of Such of the Timber or Trees growing upon the premises as she my said wife shall think fit for her owne use and benefit And from and immediately after the death of my said wife then I give and bequeath all the said Messuages Barnes gardens lands Tenements and Hereditaments with their appurtenances unto my Daughter Elizabeth Harrison and the Heirs of her body And for want of Such Heir and after the death of my said daughter Elizabeth Then I give and bequeath all the said messuages Barnes Gardens Lands Tenements and hereditaments with the appurtenances unto my Daughter Abigail the wife of Miles Benson her Executors and assigns for and

during all the residue and remainder of the said Terme of One Thousand years as shall be then to come & unexpired Item I give all my lands that I purchased of Peregrine Palmer Esqr with thappurtenances to Ann my loveing wife for her to dispose of for the best Advantage of my Daughter Elizabeth the now wife of Thomas Wheeler and to her children lawfully to be begotten or to such Child or Children of my said Daughter Elizabeth as my said wife shall thinke fitt Item I give to my said wife all my household goods during her naturall life and after her decease to be devided between my Two daughters as my wife shall direct Item I give unto my Daughter Abigail Benson Five Shillings to be paid her within One moneth after my decease Lastly I make and appoint my loveing wife Ann Harrison my full and sole executrix of this my last Will and Testament In witness whereof I have sett my hand and seale the Tenth day of February in the year of our Lord One Thousand six Hundred and Nynty 1690 John Harrison sealed declared and published to be the last Will and Testament of the said John Harrison the Testator in the presence of William Bayly John Battine Thomas Soane John Penfold Junior Be it known unto all men by these present That whereas I John Harrison of Stoughton in the County of Sussex Clerke have made and declared my said last Will and Testament in writeing bearing date the Tenth day of February in the year of our Lord One Thousand Six Hundred and Nynety I the said John Harrison doe by this present Codicill confirme and ratifie my said Will and Testament And whereas I have by my said last Will and Testament given all the lands which I purchased of Peregrine Palmer Esqr with the appurtenances to Ann my loveing wife [...] to dispose of for the best advantage of my Daughter Elizabeth the now wife of Thomas Wheeler and to her children or to such child or children of my said Daughter Elizabeth as my said wife shall think fitt now my further Will and meaning is that if my said daughter Elizabeth should happen to die without issue Then I will and require my said wife her Executors or Administrators to pay unto the said Thomas Wheeler One Hundred pounds to be raised and paid out of the said lands Soe given and bequeatherd within Twelve moneths after such decease of my said Daughter Elizabeth without Issue and my will and meaning is that this Codicill be & be [*sic.*] adjudged to be part and parcel of my said last Will and Testament and that all things therein conteyned and mentioned be

faithfully and truly performed and as fully and amply in every respect as if the said were soe declared and set downe in my said last Will and Testament In witness whereof I have hereunto sett my hand and seale the Eleventh Day of February in the year of our Lord One Thousand Six Hundred and Nynety John Harrison Sealed and declared to be the true meaning of the [said] John Harrison the Testator in the presence of William Bayly John Battine Thomas Sone John Penfold Junr.

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The Revd Thomas Loveder

Dissenting Minister of Havant

John Pile

Very little is known about Thomas Loveder's association with Havant. In the outline history of Havant United Reformed Church written by Tony Gardiner and Jack Barrett in 1994 a Mr Loveder is listed as minister following J. Bouchier who was instituted in 1715, but beyond noting that Mr Loveder is reputed to have had 200 hearers, no further details are given.

Charles Surman's *Index of Congregational Ministers* in Dr Williams's Library is a little more informative, giving the starting date of Mr Loveder's ministry at Havant as 1719. This suggests that he was the first minister to be appointed to the new chapel in The Pallant, believed to have been opened in the previous year. Unfortunately Surman's sources are not given (at least, in the online version of his *Index*), although it is known that Surman worked exclusively from published material and did not use documentary sources.

Mr Loveder was certainly at Havant in 1720 when he witnessed Thomas Millard's will (HRO Ref. No. I721P42). Thomas Millard, whose wife Mary was described in St Faith's burial register in 1728 as an 'anabaptist', had applied for a licence to use his house as a Dissenters' meeting-house. The term 'anabaptist' was often used by the Anglican clergy in a derogatory sense to describe Dissenters in general, but in this instance its more precise meaning was clearly intended. In reply to the bishop of Winchester's Visitation of 1725 Ralph Baddeley, rector of St Faith's, noted that there is 'One meeting-house belonging to Prisbyterian [sic] dissenters, consisting of about 120 persons that live in the parish.' Adding 'Anabaptists 20, but no meeting-house.' (W R Ward (ed), *Parson and Parish in Eighteenth-Century Hampshire: replies to bishops' visitations*, Hampshire County Council, Winchester, 1995). This short statement confirms that by 1725 the Dissenters possessed their own purpose-built chapel in Havant while the Anabaptists continued to meet in a private house. It is also of interest that Mr Loveder was on sufficiently friendly terms with one of the leading Anabaptist families in the town to witness Thomas Millard's will.

Although Mr Loveder remained at Havant for a good part of his working life it has to be repeated that little is known about his ministry here. Only one additional piece of information has so far come to light, in a letter to *The Monthly Repository* (June 1823) stating that 'Mr Loveder of Havant' preached a funeral service for Mr Robert Bagster a Presbyterian pastor at Chichester who died 'about the year 1730'. The letter, recording some facts about the history of Dissent in Chichester, also informs us that John Bouchier (Mr Loveder's precursor at Havant) preached at Chichester alternately with Mr Bagster for some years — 'at one time they held Arundel, at another Midhurst, but the longest time Havant with Chichester; and preached alternately at these places.' Clearly, before Havant had its own chapel it was served by a visiting minister.

Mr Loveder moved from Havant to Newington Green, but his ministry there was very short. According to information received from Alan Ruston, the local Unitarian historian, and Andrew Pakula, the present minister at Newington Green Unitarian Church — the successor to the Dissenting Chapel — Loveder stayed there from 1736 until 1738, a few years after which, in 1741, he 'conformed' to the Church of England. While at Newington Green, Loveder served as librarian to Dr Williams's Library, then in Red Cross Street, Cripplegate (James Brown, *Sketches of the History and Antiquities of the Parish of Stoke Newington, in the County of Middlesex*, 1783). The story of Mr Loveder's conforming is told in a remarkable letter (Appendix 1) that survives among the ordination papers of the diocese of Winchester (HRO Ref. No. 21M65/E1/4/240). It is a letter dated 12th September 1741 from Richard Bingham rector of St Faith's, Havant to the bishop of Winchester, Benjamin Hoadly, supporting Thomas Loveder's request for ordination into the Church of England. According to the letter, written some five years after Loveder had left Havant, relations between him and Bingham were said to be 'friendly' and we learn that Loveder 'had the usual Advantages as such as are designed for Teachers in the Dissenting Way, having bin first bred in a Grammar School & afterwards spent four years under the Discipline of one of their private Academies.'

Thomas Loveder evidently made a favourable impression upon the bishop as he was duly ordained and inducted to the rectory of Little Stamburgh in

Essex. Whether by coincidence or design, the Reverend Thomas Loveder became rector in the very parish which, a century earlier, had been in the hands of the Bouchier family when Sir John Bouchier signed the death warrant of King Charles I and supported the Cromwellian religious settlement; being appointed a 'trier and ejector' of the Anglican clergy in 1654. It will be remembered that a John Bouchier was Loveder's predecessor at Havant, though further research is needed to establish a family connection.

No more is known about Thomas Loveder's ministry at Little Stambridge than is known about his pastorate at Havant and Newington Green except that while at Little Stambridge he published a selection of his sermons. The review that appeared in *The Monthly Review, or Literary Journal* (Vol. xviii, 1751, p. 470) was critical, not so much of the sermons themselves, but the author's stated reasons for publishing them. The possible implication being that the reviewer did not consider the sermons worth publishing.

Thomas Loveder made his will on Thursday, 5th October 1758 (TNA Ref. PROB 11/884). It is an interesting document that throws a flood of light on an otherwise obscure figure. The will may be left largely to speak for itself and the text is reproduced in Appendix 2, but there are a few points that call for comment and explanation.

The parish registers of Catherington, Blendworth and Warblington in Hampshire and Westbourne in Sussex contain numerous entries to members of local Loveder families and without the evidence of the will it would be reasonable to assume that Thomas Loveder was a local man. However, all the references to his relatives in the will are to Somerset people, in particular to those living in the parishes of Goathurst and North Petherton near Bridgwater. Reference to the church registers of these parishes reveals numerous instances of the family name. A distribution map of the Loveder surname based on the 1881 census shows the greatest concentration in Somerset followed by a slightly lesser concentration in south-east Hampshire and West Sussex, with a slight scattering in Northamptonshire. It is an unusual surname and it is likely that all those bearing it were ultimately related. The origins of the family and its dispersal await further enquiry.

Thomas Loveder's publication of some of his sermons has been referred to, but in a brief clause in his will he instructs his executors: 'All my Sermon notes whether written in Quarto or Octavo I will and require shall be burnt to Ashes as soon as possible after my decease'. One wonders why he was so keen for them to be destroyed, and therefore not published, and why he had not destroyed them himself.

My final comment on the will concerns one of the witnesses: Adam Calamy of Cateaton Street. Any student of Dissent will prick up his ears at the mention of that name and Thomas Loveder's choice of this witness begs many interesting questions. Adam Calamy was an attorney at law and as such would be a proper person to prepare and witness a will, but he was also a regular contributor to *The Gentleman's Magazine* of essays on polemical theology and republican politics under the pseudonym of 'A Consistent Protestant'. Adam was the son of a Presbyterian minister and the grandson of Edmund Calamy also a Presbyterian minister, but famous for his three volume work on the biographies of the 2,000 or so ministers ejected from the Church in 1662 following the restoration of King Charles II. One of the ejected clergy whose career was summarized by Edmund Calamy was John Harrison who founded the first Dissenting congregation in Havant. Thomas Loveder was surely aware of this history and I like to think that he appreciated the significance of his own part in it.

Appendix 1

May it please your Lordship

The Gentleman who waits upon you with this Letter, is one that has bin personally known to me for many years, havin bin the Teacher of a Dissenting Congregation in my Parish ever since I have bin in it, and with whom I have held a friendly Correspondence. His name is Loveder.

He has now a desire of conforming to ye Church of England as by Law established, and of being admitted into ye Ministry, I believe, upon no other Motive but that of Conviction of the Reasonableness to the Doctrine and Discipline of the Church. Therefore at his Request, I thought my self-bound in Justice to testifie to your Lordship what I know as to his Moral Character,

which is, that he has always conducted himself by the Rules of Sobriety & Peaceableness, & has led an orderly, unblameable & exemplary Life, & tho he has bin so unhappy, thro the Prejudice of Education, as to dissent from the established Church, yet has he ever preserved the Xtian *Reasonableness** and not brought a railing Accusation.

* Reasonableness, The Greek word is used in the original.

As to Learning, Mr Loveder has had the usual Advantages of such as are designed for Teachers in the Dissenting Way, having bin first bred in a Grammar School & afterwards spent four years under the Discipline of one of their private Academies.

If yr Lordship shall please to accept of this Gentleman as a Candidate for Holy Orders, I am verily persuaded he will make an useful Teacher in the Church of England.

I have before observed to yr Lordship, that Mr Loveder's Motive of Conforming was Conviction, for having divested himself of Prejudice, and put himself into a State of Indifferency, he began to re-examine the Controversy between the Church of England and the Dissenters, and upon an impartial Enquiry found that the Terms of Communion were not so difficult as had bin represented, and to satisfie himself throughly he has in a summary way drawn up his Reasons for conforming.

This I thought my self-bound in Justice to signifie to your Lordship, at Mr Loveder's Request; & I dare venture to promise myself that your Lordship will not take amiss the Trouble that this Gentleman & I shall give you in this Affair, having before experimented your Lordship's Condescension & Easiness of Access, And therefore I take the Liberty of subscribing my self, with the greatest Deference.

My Lord, Your Lordship's most dutiful & obedient humble Servant

Ri. Bingham.

Havant Sep. 12. 1741

Hampshire Record Office Ref. 21M65/E1/4/240.

Will of Thomas Loveder 1758

In the Name of God Amen I Thomas Loveder Clerk and Rector of the parish of Little Stambridge in the County of Essex being of sound Senses and Memory revoking all other Wills do make and ordain this my last Will and Testament in manner and form following. Imprimis I resign my Soul to God who gave it trusting to the Merits of our Lord Jesus Christ for the forgiveness of my Sins and an inheritance among all them who are Sanctified And as to my Body I appoint it to be decently and at a moderate Expence interred in the Burial Ground of the parish where I may happen to dye. Item as to my Worldly Goods I constitute and appoint my Cousin Thomas Mills Sugar-Broker of Clements Lane Lombard Street London and Mr. James Harmar Goldsmith in Ship Yard near Temple Bar London my Executors in Trust to dispose of them as hereinafterwards is expressed that is to say After my Legal Debts (if any such shall appear) and funeral Expences are discharged I will and require the aforesaid Tho' Mills and James Harmar to pay or cause to be paid to Richard Loveder Taylor the Son of Richard Loveder late of North-Petherton in the County of Somerset the sum of Ten Pounds of good and lawful money of Great Britain and as to a Bond of Twenty Pounds due to me from my Brother in Law Henry Dum[m]ett and now in the Custody of Mr. Willm. Blake of Taunton in the County of Somerset and is at present so Mislaidd that it cannot be found my Will is that if ever it is found it be forthwith Cancelled. Item I give and Bequeath to the Poor of the parish of Little Stambridge in the County of Essex the sum of Fifteen Pounds to be distributed by Mr. John Spurgion and Mr. Robert Lee of Little Stambridge provided nevertheless that Josiah Draper, inhabitant of Great Stambridge but Parishioner of Little Stambridge have for his part Five Pounds of the aforesaid sum if he survives me, if not, then I desire that the money be given to his Wife if living and if dead to be divided equally among their Children and to my friend Talbot Smith Doctor of Physic in Wellbeck Street London I give [smudged] and bequeath the sum of Ten Pounds. All my Sermon notes whether written in Quarto or Octavo I will and require shall be burnt to Ashes as soon as possible after my decease Item I give and bequeath to the aforesaid Mr. Tho Mills one of my Executors in Trust the sum of One hundred pounds together with all my Study of Books and Book cases and to my friend Mr. Harmer my other Executor the sum of Twenty pounds and to Robert and Sarah Batchelor of Taunton in the County of Somerset the sum of Twenty pounds All

the rest of my Estate real or personal I give and bequeath to my Coz. Philip Batchelor the Son of the aforesaid Robert and Sarah Batchelor and his Heirs for ever and I desire my Executors in Trust for the aforesaid Philip Batchelor to take care that he be kept at School till he can write a good Hand and understands Arithmetic and then to put him an Apprentice to such a Trade or Business as they shall judge him fit for But if the aforesaid Phil. Batchelor shall dye before he comes to the year of Twenty then my Will is that all my Estate shall be divided into an Equal proportion between his Parents Robert and Sarah Batchelor who shall be intituled to one third Part of it and to Robert Loveder of Go[a]thurst in Somersetshire Farmer and Richard Loveder Taylor who shall share between them the other two Parts. And forasmuch as I have charged my Executors with the payment of certain Legacies and with the care of my Kinsman's Schooling etc I have left the sum of One thousand pounds to carry them thro' this I undertaking that is to say, Five hundred and fifty Pounds in the three [smudged] per cent Annuities Consolidated and Four hundred and fifty Pounds in the three and half per cent Annuities reduced and if God spares my Life a few Years longer I may possibly add to the aforesaid Sum. I desire my Legatees may have their Money paid them within six months after my decease and also that they be paid in a due Proportion to the rise or fall of the aforesaid Annuities that is to say If [f...] above par, more, if under par less, will be their due and finally if any dispute shall happen among my Relations as touching this my Will and Testament it shall be submitted to the Judgment of my aforesaid Executors in Trust and determined by them without having recourse to Law about it. Written with my own hand this fifth day of October in the year of our Lord 1758 and in the thirty second year of the Reign of his Majesty King George the Second whom may God long preserve. Thomas Loveder Signed sealed delivered published and declared by the said Thomas Loveder the Testator as and for his last Will and Testament in the presence of Adam Calamy, Cateaton street. Cha: Punter his Clerk.

Proved: London, 25th February 1763, PCC. TNA Catalogue Reference: PROB 11/884

The Sainsbury Family Connected with Havant United Reformed Church from the Late 1700s

Gillian Peskett

There are many records for the name of Sainsbury in Wiltshire, but no easy trace of any in Hampshire before 1663 though it is a documented fact in Church Records that a William Sainsbury took the farm at Leigh Havant towards the end of the 1700s as recorded in the Evangelical Magazine dated 1864:

Towards the end of the last Century, William Sainsbury then a young man, entered on the occupation of Leigh Farm near Havant in Hampshire.

And a bit further on in the article:

But it may be mentioned as a remarkable fact, that thirteen of his descendants have served the interests of religion as ministers, or missionaries, besides one as a tutor in one of our colleges. What a fountain of blessing one Christian family may become.

This comment intrigued me, so I began my research into this remarkable family and I have found eleven more men engaged in Religious Ministry, stemming from four Sainsbury families. One son became a Minister, two daughters married Independent Ministers, another daughter had a son, grandson and great grandson, who became Ministers. These families deserve chapters each, because of the number of people involved. Many of this extended family would, at some time, have worshipped in the Chapel in The Pallant in Havant, and listened to the preaching of the Reverend William Scamp, Independent Minister in Havant for 43 years. He was very influential in the area regarding Dissenters, and trained at Doctor Bogue's Academy at Gosport at the end of the 1700s.

200 years cover this wide ranging family of Ministers of Religion from Reverend John Flower born in 1775 whose great grandson died in 1964, and

Reverend Thomas Sainsbury born in 1796 whose great-great grandson died in 1976. At least 25 children of the extended Sainsbury families are listed in the Congregational Baptismal records between 1780 and 1837.

Having found many of the family on various Internet search sites, I was able to confirm much by using a card records from the Surman Index held in Doctor Williams Centre for Dissenting Studies. These original cards detail training, churches served, and often give some family connections, sometimes mentioning fathers, sons, grandchildren with details and dates. Using Google search, it is possible to find family histories, but I was surprised to find references to some of the family names on other types of records.

The Sainsbury family of Havant was certainly not short of money, leaving quite reasonable estates in the 1800s, and John J Sainsbury was at Havant Congregational Church until 1955. Someone who knew him when she was young person 'They were quite well off you know'. I have been unable to link this John J Sainsbury to the other family members researched, but there must be a link to be made.

This is but a short history of the Sainsbury family from Havant and I have picked out the most interesting names to research. I am sure much more could be found, but I hope this gives the reader a taste of this remarkable family.

CHAPTER ONE

In the beginning

William who took the Farm at Leigh married Catharine Padwick in 1783 at Warblington. They had nine traceable children. Three died at birth or within a few years, Jane born 1793 died in 1818, Sarah born 1799 and John born 1801 died a few weeks later. Four important Ministerial families stem from the union of William and Catharine. **Daughter** Catherine married John Flower a Minister, **Daughter** Mary married Samuel Woods (not a Minister himself) but one son, grandson and great grandson became Ministers. **Son** Thomas Sainsbury a Minister had a son, a great grandson and great-great

grandson who all became Ministers and **daughter** Elizabeth married a Minister with 2 sons and a grandson also joining the Clergy. These four families were Sainsbury, Flower, Woods and Hall. All the early Ministers proudly calling themselves Protestant Dissenting Ministers (often in records they just wrote P.D.M).

There are headstones to the right of the North Door of St Faiths Churchyard with the names of a William and Sarah Sainsbury still prominent; others in the same patch are part of the same family.

Eldest son, also a William, married Sarah Hoar on 12th November 1811 in St Faiths Havant. Sarah was born in 1783. She died in 1813, and William then married Sophia (probably Hoar) the hand written Baptismal Records held by the United Reformed Church in Havant clearly show William and Sophia with two children. William was born in 1817 and Sarah Hoar Sainsbury born in 1819. Sophia could well have been widowed fairly young, and married George Arter a widower in 1824, since there is a Sarah Sainsbury living with a George Arter and wife Sophia on the 1841 census. Sarah Hoar Sainsbury married Henry Ford a Havant man, and when he died in 1909 he left £542.

James Sainsbury was the third child of William and Catharine. His census records state that he was born in Hambledon. He married Leah Deacon. Their children were James Deacon Sainsbury, Elizabeth Deacon Sainsbury, William Sainsbury, Joseph Sainsbury and Mary Ann Sainsbury. James was a shop keeper and settled in his wife's home town of Basildon, Berkshire where the children were brought up. On the death of Leah in 1855 James moved in with his daughter Elizabeth and her husband James Albury. By this time James had become an Assistant Overseer Tax Collector.

It is so helpful with family research when a family name is carried through the children. Deacon, Duxbury, Sainsbury, Hoar, and Padwick were all surnames included in the names of various children.

So now we will move on to the chapters that trace the Ministerial families.

Many of whom in the early Census Records, their Wills and Probates proudly declared themselves as 'Protestant Dissenting Minister'.

CHAPTER TWO

Catherine Sainsbury and John Flower

Eldest daughter of William and Catharine (as spelt on early records), also a Catherine married the Reverend John Flower who was born in Compton West Sussex in 1775. When John died in 1856 he left £450. Considering the first Independent Dissenting Ministers were ejected from their Anglican livings with no further means of support, it interests me that some left not inconsiderable sums of money when they died. This gives an indication of the dedication congregations felt towards the churches that they built and filled. John Flower trained at the Gosport Academy and he was ordained there in 1810. He would have rubbed shoulders with William Scamp, a minister at Havant for so many years. John's first Ministry was at Botley, and then Titchfield where he ministered until 1853. Catherine and John had at least six children.

Because this family is so complicated, I have numbered the children and written about their families in the order shown below and detailed further children and grandchildren with that family. The first three boys were all christened in the Independent Pallant Chapel, in Havant.

1. John Flower
2. William Flower
3. David Flower
4. Ebenezer Flower
5. Eliza Flower
6. Priscilla Flower
7. Theophilus Flower
8. Mary Flower

1. **John Flower** was born in 1809 in Botley Hampshire, where his father was ministering. He became a Minister working in Beckles, Suffolk, from 1834 – 1875. He died in Nottingham in 1881, leaving an estate worth £1368. His wife was Henrietta Wooldridge, and they had 7 children:-

- John Wooldridge Flower. By 1911 he was a retired Civil Servant and a Travelling Secretary of the Women's Protestant Union. Interestingly boarding with him and his wife Mary was a married Lieutenant Commander Imperial Japanese Navy his name is shown as Taro Yoshida, born in Tokyo.
- William died young in 1847 having worked for the London Missionary Society
- Walter In 1861 was a trainee Chemist and Druggist but cannot be traced further
- **James Edward became a Minister** - he was born in 1848 in Beckles Suffolk, and died in 1932. James married Elizabeth H Pameley in Bristol in 1873. They had five children,
 - Evelyn May Flower
 - Edward Wilfred Flower
 - Kathleen E Flower
 - Ralph D Flower
 - **John Cyril, was a Minister.** He trained at both Oxford and Cambridge and was a lecturer and senior tutor at Manchester College, Oxford. John died in 1964.

David Henry Flower by 1911 was a Commercial Clerk in a Wholesale House. He was married with two spinster daughters living at home. Henrietta M. The *Dundee Courier* recorded in 1866 that "*At Ellough, near Becles, the other day, a girl named Mary Henrietta Flower was killed by the accidental discharge of a gun*".

Alfred trained for the Ministry at Glasgow University and New College, London. He was born in 1853 and married Jeannie Maclure Walker in 1880. She, as her name indicates was from Scotland. Alfred ministered in Surbiton, Kidderminster and Sheffield. His death has

not been traced, there are so many with the same name after the last definable date for him of 1901. They had three children,

- Clement John Flower
- Edward Walker Flower
- Ellen Mabel Flower

2. **William Flower** a Missionary in India married Elizabeth Fletcher in 1839 He died young in 1847, after 10 years as a Missionary having returned to live with his parents in Titchfield.

3. **David Flower was a Minister** in Edwell Cambridgeshire from 1840 to 1847 and then at Christchurch Essex until 1859 when he died. He married Jane Caddywold in 1845 in Forehoe, Essex. She was considerably older than him.

4. **Ebenezer Flower** born 1812 died 1843 is noted on the Surman index as having preached occasionally for his father. The baptismal records show that his father John Flower baptised his own son at Titchfield. Interestingly both Doctor David Bogue and Reverend William Scamp are shown on the same double page and christened siblings John, William, David and Eliza. These records also clearly confirm mother Catharine as being a Sainsbury. David Flower and Ebenezer trained at Yeovil Seminary and Highbury. Ebenezer is detailed on the 1841 census, he may have worked as a missionary overseas, especially since his older brother William worked in India and also died young. His death is recorded as Fareham, perhaps he returned home to his parents with ill health.

5. **Theophilus Flower was a Minister** born in 1825 died in 1913. He trained at Cheshunt College, Cambridge and was the head of Middle Class College, Epping on the 1881 census. The London Gazette 1863 records that "*Theophilus Flower Dissenting Minister of the City of Wells, having been adjudged bankrupt.....*" In 1891 he was living in Wales with his wife and is classed as a Congregational Minister retired. By 1911 husband and wife are lodging with a Baptist Minister in Shelford Cambridge, she is *keeping her*

husband in order.

'CHESHUNT COLLEGE, the oldest of the Cambridge theological colleges, owed its foundation largely to the expulsion from St Edmund Hall, Oxford, early in 1768, of six Anglican students because of their alleged Methodist leanings' (British History on Line refers)

Theophilus married twice, first to Eliza Dorrington, and then Selina Talbot. Theophilus and Eliza had four children:

- John Fesenmeyer Flower – became a journalist in Tavistock, Devon. He was born in 1852 and died in 1922
- Eliza Flower
- William H Flower
- Frederick Samuel Flower

6. Eliza Flower born in 1816 she died in 1841 at Titchfield

7. Priscilla Flower Married a widower, when she married William Tate, living in Wells Somerset. She took on her husband's 5 children and had four of her own. He was a wine merchant.

8. Mary Flower born 1818 in Titchfield. Her father christened her. Whilst working through the Surman Index for this family, and quite by chance, I came upon this girl. She is not detailed on the 1841 census with the family, but as I scanned the Surman Records I found that a William Clarkson had married Mary Flower. She was his second wife. William was working as a Missionary in India when his first wife died having given birth to the following:

- **William Frederick Clarkson BA.** He was born in Bombay India in 1839 and worked in various areas of the country ending his work in Brading on the Isle of Wight and amongst other positions; he was a tutor at Springhill College, and Secretary of the Church Aid Society. He died in 1935.

- **John Rhenius Clarkson BA** born in Baroda India in 1847 son of William's second wife His later Ministries were on the Isle of Wight and Bassingbourne in Cambridgeshire. On the 1851 census both brothers from India were with their uncle Reverend John Flower the Minister in Beckles Suffolk. In 1901 John's wife is Kate from London, and he is a Congregational Minister.

Some areas seem to crop up regularly in the research and it appears that many of the family seem to follow each other around with a strong network of connections, both church and family related. As one Minister moved on a relative took his place, or would marry someone from the family or congregation. Certainly in this area, Doctor Bogue's Academy at Gosport, Reverend William Scamp at Havant and John Flower who had trained at the Academy certainly seemed to intermingle.

CHAPTER THREE

Mary Sainsbury and Samuel Woods

William Sainsbury and Catharine Padwick's daughter Mary, born 1785 married Samuel Woods. They had at least 11 children:

- Mary Woods
- Elizabeth Woods
- Emma Woods
- Samuel Woods
- Pamela Ann Woods
- William Woods
- Sarah Woods
- Julia Jane Woods
- John Woods
- Ann Sainsbury Woods
- David Sainsbury Woods

This family has been very difficult to trace and one that need stories from

family members to verify information. If I cannot find evidence myself, I am not inclined to include data. The name of Wood is prolific in Hampshire, and there is no indication of Samuel's age, or birth place, only that he was a shop keeper in Havant when he married. This information was confirmed when I contacted an Australian relative of the Wood family who had found the Application for a Marriage License which is quite clearly signed by Mary's father William Sainsbury in 1810. I've been round and round data trying to find this family on records, with little success apart from quickly finding **William who became a Minister**, and a sister Pamela Ann and brother John who married in Sussex in 1848. The Surman index again provided the confirmation that there was an Australian connection, but nothing else.

Having looked at the Australian data it is likely that Mary and her husband Samuel who was a grocer, moved to Brighton, where she died before 1841. There is a death recorded for a Mary Woods in Brighton during the year 1839. It could even be that her husband and a couple of children moved to Brighton because he was already widowed and wanted a new start. Since I do not have access to the family history of the Woods this cannot be certain, especially since some early census records state a county of birth which is often not correct.

The Australian contact indicated that through the Stevens family which Pamela married into there were a lot of ministerial connections, with some having been missionaries in China. The Surman index certainly confirms an Australian connection which is also found on an internet site showing that Pamela Ann married Alfred Stephens in Brighton in 1847 and then immigrated to Australia being marked on the shipping list as 'Independent'. This probably means of independent means rather than Independent by Faith. She is listed as born in Havant, he in Brighton. Of the other children in the Woods family, only John and William have been traced. John is on the 1841 census living with father Samuel and a sister Julia in Brighton, but John and his family eventually returned to Hampshire, settling in the Basingstoke area.

William J Woods born in 1851 married Mary Duxbury. The Surman Index records indicate that this William spent some time in Australia which may be why his children Louisa, Walter J, Mary, Emma, Sarah and Albert have not been traceable after 1861. Julia Jane born in 1853 is possibly detailed on a Wesleyan Chapel Record as being baptized in 1853 in Yorkshire. The record on www.Ancestry.com is not easy to read. Of the six children the eldest William James Woods born in 1851 became a Minister and trained at New College, Oxford. He served in Warwickshire, Manchester and Middlesex and became Secretary of the Congregational Church in England and Wales (following Rev. Joshua Wells who had been the Minister in Havant and went from there to that posting in London).

- **William Duxbury Woods MA a Minister** was the son of William James Woods, and therefore the great grandson of Mary Sainsbury and Samuel Woods. He trained at Wadham and Mansfield Colleges Oxford. His Ministries were at Ramsgate, Southsea, Luton and West Cowes, Isle of Wight. He died there at the Manse in 1929 and left £321.

CHAPTER FOUR

Thomas Sainsbury

Thomas born in 1796 married twice. His first wife was Mary Ann. She is detailed on the 1841 census, and died in 1843. Thomas then married his second wife Catherine Rogers who came from Hayling Island. In 1834 he was living in West Street, Havant according to an 1834 Electoral Register and by 1837 had settled at an inherited property in Chidham. The 1864 Evangelical Magazine has a lengthy six page article about his father William. It does not indicate who wrote the article which referred to “my maternal grandfather” so it was clearly a Minister grandchild who wrote the article. The writer also records:

My last public act was to receive one of his great grandsons into church communion.

The lengthy obituary for Thomas in the Congregational Year book for 1876 is worth quoting in full and reads:

THOMAS SAINSBURY was born at Leigh Park, near Havant, Hants, February 1st 1795 of godly parents, who were honoured to be the progenitors of a goodly number of descendants who, in various capacities, have devoted themselves to the service of the Church. Chiefly through their instruction and example he became a decided Christian when about fifteen years of age, and joined the Church at Havant, under the pastoral care of the Rev. William Scamp. At this time he left home, and came to reside at Havant, first as an apprentice, and then in business for himself, and during his residence here began that career of Christian usefulness which lasted more than sixty years. His first efforts in preaching were made in South Hayling, whither he went in turn with other men for the purpose of reading a sermon; lay preaching not being regarded with much favour by many of the worthy pastors of those days. He at length threw aside the book, and spoke earnestly to the people. Soon he became known as a telling, useful preacher, and many pulpits in the neighbourhood were open to him. Among the places which he occasionally supplied was Bosham in Sussex, where, in the year 1812, the Rev. John Hunt, then of Chichester, and afterwards of Brixton, hired a sail-loft by the waterside, and, having fitted it up as a place of worship, conducted a service in it once a week, on a weeknight. A congregation was gathered, and a small church was formed; but as there was little prospect of support for a minister, there was danger that the place would be closed. In all probability this would have been the case had not Mr Sainsbury, who had recently come into possession of a small property in the adjoining parish of Chidham, listened to the earnest request of the little shepherdless flock, and the representations of other Christian friends, and given up his house and business in Havant, and settled down upon his small farm that he might become the stated preacher at Bosham. This he did at the commencement of the year 1837, and at once began the erection of a substantial chapel, which was opened before the close of the year. In the year 1844, he was ordained pastor of the Church, the late, Rev. T Gayer of Ryde, delivering the charge. This office

he retained for thirty years, labouring with unabated ardour and with much success, especially during all this period among the young. Mr Sainsbury, however, did not continue his labours in Bosham. He preached in most of the neighbouring villages and towns around, and rendered most important services to various Churches and congregations elsewhere, in some of which the chapels were kept open, and the congregation preserved from dispersion entirely through his exertions; he taking the oversight of them, and sometimes preaching himself, at other times procuring supplies, till a better state of things arose. His last important undertaking was building a chapel at West Ashling, which was opened May 24 1864, by the Rev. Paxton Hood, and getting an evangelist located in the village.

On his retirement from the pastorate in September 1874, an address was presented to him by the Church and congregation over which he had so long presided, in which it was said, "Among other things we do not forget that all along you have received almost nothing for your services, and that, in a special sense, yours has been a labour of love." For many years he received no remuneration from his flock, the whole of the money raised by them being devoted to paying off the debt on the chapel; and after this debt was removed, no more was received by him than was sufficient to defray his incidental expenses. With St Paul he would say, "Ye yourselves know that these hands have ministered to my necessities, and to them that were with me." Week by week, on week days attending to the duties of his little farm, or to those of parish overseer, and way warden, which offices he held for many years; and on Sundays, and frequently on week-evenings also, walking or driving down to Bosham and preaching or visiting there; often putting to his horse and setting out to preach, or attend a school, or congregational, or ministerial meeting at some distance' making arrangements for preachers to supply here and there, at chapels, the general superintendence of which had fallen into his hands; showing hospitality, judging all men charitably and kindly' praying and giving thanks always, and in all places; so he spent his consistent, disinterested, useful life, respected and beloved by all classes; and at last after a very short illness on January 25th 1875, exchanged earth for heaven, being just

eighty-one years old.

One of the most noteworthy features of his character was his continual cheerfulness. His natural abilities were exceedingly good, and if his educational advantages had been greater, and he had more time and inclination to study, he might have attained to a distinguished position among the ministers of the day. He lived not for himself, but for others, and set an example of disinterested labour which may be studied with profit by all.

He was buried in the quiet parish churchyard at Chidham, and his funeral sermon was preached at Bosham by his son, the Rev. T. B. Sainsbury, BA, from the words, "For those who by persevering continuance in well-doing seek for glory, honour, and incorruptibility, there will be eternal life."

For a man who ministered without pay he must have had a reasonable private income for he left £800.00 when his will was administered in 1876 which mentions daughter Sarah Ann Padwick Sainsbury. This finally confirmed the 'P' I had been finding in all the records for his daughter and for months could not work out. Thomas and Mary had at least five children,

- Mary Ann Biden Sainsbury,
- Thomas Byerley Sainsbury,
- Sarah Ann Padwick Sainsbury,
- Martha Ann Geary Sainsbury
- Martha Sainsbury.

There are some strange names included here. Padwick of course acknowledges Grandmother Catharine Padwick, but though there is most likely a connection with Biden, Byerley and Geary, these have not so far been traced.

Mary Ann had met her husband whilst visiting her brother Thomas in Finchingfield. Her husband James Gatward was a farmer and his estate on death in 1895 was worth £1,524.

Sarah Ann Padwick died a spinster, having worked as a housekeeper for various families, including her brother Thomas. Her estate in 1902 was valued at £1,848.

Martha Ann Geary died at birth, and a young baby born a couple of years later took the name Martha Ann which was a fairly common occurrence at that time. Martha married in Bosham to a Mr John Trevett Jnr, though both appear to have died before 1861 in the Westbourne area. There was an announcement in the *Hampshire Telegraph* noting the marriage.

Lastly for this family there is **Thomas Byerley Sainsbury a Minister** born in 1823. His training was at Fakenham College and Highbury College. In 1876 Thomas preached at the funeral service of his father. He ministered in Finchingfield, Essex, transferred to Lancashire and then returned to the East coast by 1881 when his sons Arthur and Alexander were studying at London University. Thomas married Mary Davies in 1852. Their children were:

- Thomas William Sainsbury
- Mary Dora Sainsbury
- Helen M Sainsbury
- Katherine Flower Sainsbury
- Martha Ann Sainsbury
- Arthur Whitridge Sainsbury
- Alexander J Sainsbury

Thomas William Sainsbury is listed on the 1871 census with his parents but there is no further trace of him; it is likely he also went to Australia.

Mary Dora married **William John Cuthbertson a Minister** in December 1897. William had been working in Canada and USA until 1877. He married Emma Sayer in Ontario in August 1877. By 1891 they had returned to England and were living in East Stonehouse, Devon. After Emma died in 1895 in Devon, John moved to Duxford in Cambridgeshire, where he met his second wife, Mary Dora Sainsbury, and by the 1901 Census William was a

Congregational Minister at Cowes, Isle of Wight and married to his second wife. After two Hampshire church positions, he ended his career in Ashby de la Zouch. He trained at Western Academy and Paton Congregational College, Nottingham. Mary and William had a son:

- **Hugh Sainsbury Cuthbertson, Reverend** born in 1899. He died in 1976, and was the last vicar of St Paul with St Mark, Tilty, Essex. Type in his name on Google, and there is a very interesting page, entitled: *Hugh Cuthbertson, the 'Baccy Parson'*.

The article states that he became a Christian Socialist and Anglican under the influence of Conrad Noel at Thaxted. The tobacco link was learned whilst he was working as a chaplain of Concepcion in Chile from 1920 – 1934. Growing tobacco was a post war craze for a while. Hugh was also involved as Secretary of the Film & Photo League from 1936 to 1939, he then undertook civil air guard training at the London Air Park Flying Club and gained the Royal Aero Club aviator's certificate In June 1939.

Helen M Sainsbury moved north with her parents by 1871, after which there is no certain trace.

Katherine Flower Sainsbury married Alfred Maris in 1887 and they both died in Cambridgeshire in 1932. On the 1911 census Alfred is shown as a Corn Merchant. Their daughter Margaret Sainsbury Maris was a History Student at Newnham College. A son Alfred Andrew Maris was a student age 16. Their eldest child, a daughter, Katherine Elizabeth was not at home for the 1911 census.

Martha Ann never married. She lived with the Gatward family, and was of independent means. On her death in 1941 Alfred Maris was the executor of her estate worth £2,404.

Arthur Whitridge Sainsbury on the 1911 census indicates that he is an Engineering and Electrical Contractor, living in Sheffield. He died in 1924 and

his wife Jessie Sophia administered his estate worth £1,372.

Alexander John Sainsbury became a Schoolmaster and in 1901 was living in Bromsgrove with his wife Annie (Annie Maria E Maris) after which there is no clear trace of either of them. Ancestry details that Alexander was a music master at Bromsgrove and Sherborne and the record indicates that he died in Lausanne Switzerland, where he had been an organist. In 1891 Annie was visiting Sarah A P Sainsbury where her census details were listed.

The name Maris crops up twice in this research, Alfred Maris who married Catherine Flower Sainsbury, and Annie Maria E Maris who married Alexander John Sainsbury. Alfred and Annie are not siblings, though further research would probably prove a connection since they both started life in the same area of England.

CHAPTER FIVE

Elizabeth Sainsbury and George Hall

Elizabeth Sainsbury married **George Hall a Minister** in 1820. George had been born in Rowlands Castle. The Surman Index records that George had, at one time, been an Assistant to Rev William Scamp who was the Dissenting Minister at Havant Congregational Church (now United Reformed). Their known children are:-

- George James Hall
- Elizabeth Sainsbury Hall
- Mary Spenser Hall
- Theophilus Dwight Hall
- Cornelius Scamp Hall

George James Hall a Minister was born in 1821. He states on his census records that he was born at Leigh, Havant. Between 1845 and 1848 he was studying at Highbury College and then moved to Linton, Cambridgeshire as the Minister where he died at the young age of 35. An internet site 'We

Relate' states that he died of consumption and two of his cousins, the Reverends David Flower and Thomas Sainsbury took his funeral service. George had married Marian Betts of Northampton and left her with a son Horace Edward who was only two. Most likely he was very influenced by his uncle Theophilus because he was at Bowden College with him by 1871 where he worked before becoming a Minister and Teacher branching out on his own. He finished his career as the Head of Caterham College – a very prestigious appointment and when he died in 1938 his estate was worth over three thousand pounds.

Of the two daughters Mary Spencer Hall, born in Havant in 1825 married **Joseph Benson Blanch. He was a Wesleyan Minister** and in 1891 they were living in Ripley Derbyshire. Mary was widowed by 1901 and living in the house of her son in law Edward Ede a Solicitor who had been born as a British Subject in Constantinople. The name Hall is prolific and Elizabeth Sainsbury Hall has been untraceable.

Theophilus Dwight Hall was born in 1827 and died in 1916. Theophilus was a student at a Congregational School in Lewisham where George Cox was the Master. Theophilus started working as a Schoolmaster, progressed to being a Professor at Dunham Massey and then became a Master (MA) at Bowden College. There is a large biographical article on the internet under Dissenting Academies on Line indicating that Theophilus was a writer of educational manuals, held the Classics Chair at Lancashire Independent College for a salary of £250, leaving in 1867 to become principal of the Collegiate School at Bowdon, Cheshire. Theophilus had a large family of at least nine children.

Cornelius Scamp Hall was aged five when his father was widowed and living in Henfield. Also living in The Chapel House was Sarah Sainsbury as a separate individual. Cornelius became a member of the Royal College of Surgeons. According to Ancestry records he later served as a civilian doctor in the Crimea during the war there. In later life he became Medical Officer of Health for Carlisle where he and his family resided. Susannah the first wife of Cornelius died after a short marriage and he married Susan three years later

in 1868. This couple had five children, two of them including the Sainsbury name.

When George Hall died in Sussex, his estate was worth £450 and Sarah Sainsbury (otherwise Hall Spinster), was the executrix. I wonder if this indicates that they were never married! Her probate record also states her name as Sarah Sainsbury otherwise Hall, and Cornelius Scamp Hall of Carlisle was one of the Executors.

E&OE – I double and treble check my research when putting family histories together, and often find my research does not match someone else on the Internet which causes me to question and check yet again. However, I am as certain as I can be that everything stated here matches all references I have found, during my research from 2012 to 2014.

Data Used:

Ancestry.co.uk

Congregational Year Books

Doctor Williams Centre for Dissenting Studies Surman Index on line

Free Births Marriages and Deaths www.FreeBMD.com

19th Century Newspaper searches on line

Google Research

Havant United Reformed Church Baptismal Register 1779–1882

APPENDIX – An Alphabetic listing of all names found which relate to the Family

NAME

Mary Anne (Marriage 1)	Flower, Kathleen E
Mary E (possibly Price)	Flower, Mary
Albury, Anne Elizabeth	Flower, Priscilla
Albury, Emily	Flower, Ralph D
Albury, William	Flower, Rose J
Arter, George (possibly 2nd marriage)	Flower, Theophilus Revd
Arter, Sophia	Flower, Violet
Austin, Mary Ann	Flower, Walter
Barber, Martha	Flower, William
Betts, Marianne	Flower, William H
Blanch, Joseph Benson Revd	Flower, William Revd
Caddywold, Jane	Ford, Henry
Campbell, Elizabeth	Gatward, James
Clarkson BA, John Rhenius Revd	Gibb, Agnes
Clarkson BA, William Frederick Revd	Green, Susannah
Clarkson, William Revd	Hall, ---
Cock or Russell, Sarah	Hall, Agnes
Cuthbertson MA, Hugh Sainsbury Revd	Hall, Amy Muriel
Cuthbertson, William John Revd	Hall, Arthur Sainsbury
Davies, Mary	Hall, Austin Gibb
Deacon, Leah	Hall, Bernard G
Dorrington, Eliza	Hall, Bessie Helen
Duxbury, Mary	Hall, Cornelius Scamp
Eliza Catherine, Mary	Hall, Edmund A
Fletcher, Elizabeth	Hall, Elizabeth Sainsbury
Flower, Alfred Revd	Hall, Elsie Vera
Flower, Clement John	Hall, Ethel
Flower, David Henry	Hall, George James Revd

Flower, David Revd	Hall, George Revd
Flower, Ebenezer	Hall, Horace Campbell
Flower, Edward Walker	Hall, Horace Edward MA Revd
Flower, Edward Wilfred P	Hall, Ida Marion
Flower, Eliza	Hall, Ida Sainsbury
Flower, Eliza	Hall, Leonard George
Flower, Ellen Mabel	Hall, Mary Spenser
Flower, Evelyn May	Hall, Max Sainsbury
Flower, Frederick Samuel	Hall, Mildred M
Flower, Henrietta M	Hall, Sidney Herbert
Flower, James Edward Revd	Hall, Theophilus Dwight MA Revd
Flower, John Cyril MA PhD Revd	Hall, Walter T
Flower, John Fesenmeyer	Hill, Mary Elizabeth
Flower, John Revd	Hoar, Sarah
Flower, John Revd	Hoare, Sophia
Flower, John Wooldridge	Maris, Alfred
Maris, Alfred Andrew	Sainsbury, William
Maris, Katharine Elizabeth	Sangster, Jessie Sophia
Maris, Margaret Sainsbury	Sayer, Emma Martha
Padwick, Catharine	Stevens, Alfred
Pamely, Elizabeth H	Talbot, Selina
Rogers Catherine (marriage 2),	Tate, Alexander Theophilus
Rogers, Elizabeth	Tate, Alfred Alexander
Rogers, George	Tate, David Flower
Rogers, Mary Ann	Tate, George Charles
Rosser, Mary	Tate, James Townsend
Sainsbury, Alexander J	Tate, John Frederick
Sainsbury, Arthur Whitridge	Tate, Robert Edward
Sainsbury, Catherine	Tate, Sarah Eleanor Amelia
Sainsbury, Elizabeth	Tate, William
Sainsbury, Elizabeth Deacon	Tate, William W
Sainsbury, Helen M	Trevett, John
Sainsbury, James	Walker, Jeannie Maclure
Sainsbury, James Deacon	Watts, Winifred Austin

Sainsbury, Jane
Sainsbury, John
Sainsbury, Joseph
Sainsbury, Katherine Flower
Sainsbury, Martha Ann
Sainsbury, Martha Ann
Sainsbury, Martha Ann Geary
Sainsbury, Mary
Sainsbury, Mary Ann
Sainsbury, Mary Ann Biden
Sainsbury, Mary Dora
Sainsbury, Sarah
Sainsbury, Sarah Ann Padwick
Sainsbury, Sarah Hoar
Sainsbury, Thomas Byerley Revd
Sainsbury, Thomas Revd
Sainsbury, Thomas William
Sainsbury, William
Sainsbury, William
Sainsbury, William

Whitehead, Susan Agnes
Woods, Albert
Woods, Anna Sainsbury
Woods, David Sainsbury
Woods, Emma
Woods, John
Woods, Julia
Woods, Julia Jane
Woods, Louisa
Woods, Mary
Woods, Mary Emma Sarah
Woods, Pamela Ann
Woods, Samuel
Woods, Samuel
Woods, Sarah
Woods, Walter John
Woods, William Duxbury MA Revd
Woods, William James BA FRGS Revd
Woods, William Revd
Wooldridge, Henrietta Jane

The Revd William Scamp Protestant Dissenting Minister 1803–1846

William Scamp is intriguing, there is a portrait of him held by the Havant United Reformed Church, and a large memorial in the Sanctuary, which as Non-conformists, we tend not to go in for. The only definite information is inscribed on the memorial and the notes on him from the Congregational Year Book when he died (see appendix I). Interestingly there was another William Scamp around at the same time. Also born in Devon, but involved in massive Naval Architecture, amongst other buildings. He died in 1872. (Revd Scamp's will also indicates a gift to someone with a Naval connection). This same name at the same time, with internet research could have muddled the waters, but I know from Congregational Records we have the correct information

The other William Scamp has a son's death recorded in the *Hampshire Telegraph* of 16 May 1864 – *William John Scamp of the Admiralty, age 26 eldest and only surviving son of William Scamp Esq, also of the Admiralty*. So there could be a connection between the two families. Scamp is definitely a Devon name, not a Hampshire one, and Devonport was a large naval area.

There is plenty on the internet regarding Scamp Naval but nothing for Scamp Reverend. IGI records indicate that our likely William Scamp was born in Stoke Damerel, Devonport in 1774. His parents are Thomas and Susannah this is almost certainly correct since William says he was born in Devonport, and Stoke Damerel is part of that area.

He married Ann and there are two recorded marriages in Gosport, though IGI does have to be queried or matched with other research to be sure – they are probably relating to the same Ann but added to IGI by different people.

Ann Sowton – Gosport

Ann Lowton – Holy Trinity Gosport (Anglican)

Sowton (Lowton) was given as a name to a grandchild, which usually

confirms a familial link. I have also found a William Scamp Sharp born 1831 in Havant whose mother appears to be a Philippa Sowton. He was left money in the will of Scamp, which was revoked by a fourth codicil.

William had been a carpenter of some note in Gosport, where he eventually enlisted in Doctor Bogues Academy for Congregational Ministers (see Appendix II). He is in the *Piggot Directories* of 1830 and 1844 for Havant

There is an article listed on Amazon, not now available, entitled:

Family Religion a sermon preached at a meeting of Associated Ministers of Hampshire held at Newport Apr. 24 1805 by Rev William Scamp.

Surely our William since he was already of some standing in the Hampshire area.

A very old church minute book now in Hampshire Records Office notes:

It is supposed that Nonconformist principles appeared in Havant perhaps as early as 1700 but there is no record of anything till 1800 when Revd W Scamp became, excepting the list of names composing the church in the time of the Revd Peter Goode.....

Revd Peter Goode was the Unitarian under whom the church sensibly declined as mentioned in Scamp's Memorial Notes.

Minutes record that towards the end of Revd Scamp's Ministry he was deposed (the Denomination records politely put resigned his ministry).

Quote – 7 members readmitted (who had left when the Revd W Scamp was persecuted and deposed.

Various notes give different lengths but the official 1803-1846 is not the 50 years shown on the memorial erected by wife Frances after his death.

Martha Burrows whose diary is held in the local museum was a consistent diarist. She is buried in the Dissenters' Cemetery confirms the date of Revd Scamp's last sermon, so also confirming a 46 year ministry.

In fact it is highly unlikely that he was persecuted and deposed, only that the church meeting decided he was old and frail and the church needed new oversight. Having held sway for over 40 years, and have been of such importance locally, it would not have been easy to give up.

When a new Minister came in 1846 it caused issues because Scamp was allowed to continue living in the Parsonage House, and somewhere else had to be found for Revd's Ball, Kiddle and Tidd Matson, who all served during the latter years of his life.

William was a hugely influential preacher resulting in 387 members being admitted to the church. He was instrumental in establishing churches at Hayling, Bosham, Emsworth and Rowlands Castle. He would have preached to the families mentioned in the article about Sainsbury, and preached to George Moore and his wife, and to residents of Havant. Revd George Moore is on a census visiting the Watson Family in Chelmsford and also ministered there. Who knows whether other members of William's congregation at Havant became Ministers, one needs a lucky lead to find something like that, though there could be more in a very old historic record book held in Winchester Records Office. Reading through a handwritten copy of Baptisms between the Ministry of Revd Peter Good and the last entries by Revd Meadows, William Scamp was baptising children from families living well outside the Havant area.

Most of my research started with census records, and I was originally puzzled on searching these because wife Ann was listed – hang on – Frances is the wife on the Memorial Plaque, BUT I have the answer; Ann died in 1851 and the following report appeared in the *Hampshire Telegraph*:

At Havant on 29 June, after protracted continuance of severe sufferings, Ann, the faithful and beloved wife of the Revd W Scamp. She was universally respected and esteemed by the inhabitants of the town, and highly valued for her works' sake by the different members of that religious community to which she belonged, who can fully believe that the good hope through grace, which sustained and supported her in her sufferings, has terminated in the fruition of Eternal peace.

William, then about 78, married Frances Day in 1852 in Portsmouth. In 1851 Frances was a widow living with her brother William Tarrant, which was likely her maiden name. Revd Scamp died in 1860. Probate records detail that he left £1,500 in a will with four Codicils. A very messy estate I would think. These documents are very hard to read, and rambling, so I have not been able, or patient enough, perhaps to decode all.

He was a sharp business man, government stocks are mentioned in his will which also indicates he, not the church, owned the parsonage, the lovely flint house in The Pallant, which is still there today, and he certainly owned two cottages next to the North Hayling chapel, which the church still owned in early 1950 (on the sharp bend before the farm shop). Frances was still living in the parsonage when she died in 1871 leaving £350.

.....

William and Ann Scamp definitely had one daughter, Ann Scamp, born 1808, and it is her family's names who are mentioned in Scamp's will

Ann married James Watson, a Havant man born in 1806. They moved to Chelmsford where he was a schoolmaster at the College of Preceptors. His mother, Joannah Hutchings, who was widowed by 1841, was living in Chelmsford with a very young Havant couple, George Moore (schoolmaster later to become a minister) and his wife. Later she returns to West Street, as a washing contractor with her son Philip, who died in 1854. At this time James came back home to Havant with his family to take on the business as a contractor for washing and repairing army bedding. He employed staff, along

with his sons James, Edwin and George, but daughter Anne is not around.

James died in Havant in 1878 and Ann in 1889 leaving £785. Both are buried in the Dissenters Cemetery. The notice in the *Hampshire Telegraph* for Ann reads:

On 3rd June inst, at Elmore House, Havant, Ann Scamp Watson, widow of the late James Watson age 81 years.

On the 1891 census Elmore House is in the occupation of Congregationalist Maude E Burrows, a 25-year-old teacher born in 1866, and May Fay, a single 20-year-old housekeeper. Maud had been born in Havant to John and Lydia Burrows.

There are four Watson graves side by side in the dissenters' cemetery and two close by for Ann Scamp Watson and husband James. It surely must be that Revd Scamp and in fact his two wives are in the same plot as his daughter Ann. Her grave is definitely marked inside a much larger surround. I can find absolutely no trace of Scamp's burial in the Church Burial Register, nor his wives, though denomination records clearly state that he was interred in the churchyard. His death certificate shows that he died in the town. I cannot, simply cannot, believe that, being such a dissenter, he would have gone into St Faith's churchyard. All documents he signed firmly detail him as a Dissenting Minister (sometimes shortened to P.D.M.). At the base of Ann Scamp Watson's grave plot is a small headstone, almost certainly marking the two wives, because the dates clearly show their death dates. Nothing in his will seems to give burial instructions either. Most odd.

From the hard to read will William had a deceased brother, Thomas, with a wife Mary, along with nephew and niece William James and Mary Scamp. Ann Scamp Watson, a grand daughter and her family are mentioned. The bulk of his £1,500 went to dear wife Frances. His will and four codicils style him as a Dissenting Minister. Frances and friend James Watson were executors. Wife Frances also received £200 and his goods and chattels not to

mention giving her back all the possessions she came with on his intermarriage. Ann Christopher the wife of a William a Surveyor in Chatham Dockyard must have been special. She received money. The name Coughlan and Burdwood are readable, and there are names Ann and her husband James used for their children, but although there must be a connection I've only been able to work out Coughlan. On the 1851 census Henrietta Coughlan (born in Malta) is a servant of William. Her brother William Coughlan is also left something. As was the London Missionary Society they received a small benefit and a portrait. Maybe the Coughlans were related in some way.

Looking at the names of Ann and James Watson's children and tracing their lives has been interesting, they had nine children:

1. **Timothy Sowton Watson** born 1829 and christened in Havant. He is recorded on BMD as dying in Chelmsford in 1839 so that confirms to me the maiden name of Revd Scamp's wife.

2 **Ann Scamp Watson** born 1832 in Chelmsford and died 1891. Stuck fairly close to her parent's movement, being with them in Chelmsford but back in Havant with her mother by 1871. By 1887 her sister Emma is here and Ann is styled Annie. The notice in the *Hampshire Telegraph* in 1891 reads: *On the 13th Inst at Elmore House, Ann Scamp Watson, age 59 years. RIP.*

Surprisingly, Ann Scamp Watson appears to have converted to Catholicism. Her lengthy will indicates that she left money to Revd Kenelm Digby Best of Brompton Oratory, to her friend Julia who became a Nun, and to St Joseph's for the offering of Masses. The will confirms the name of her brother, William Scamp Watson, who received £190 and Emma Maria Watson received £510. It also notes that brother, Edwin, had a daughter Alice Mary (god-daughter) who received £15.

3 William Scamp Watson born 1835 in Chelmsford.

William married at least twice, and emigrated to California with his two sons. Here he was a solicitor's writing clerk. His first wife was Eliza Gloyne. Their daughter, Flora A E Watson, lived with her uncle Edwin for a while, but there is no definite trace after 1871. In 1866 William remarried a Dora M P Deacon, IGI details show Dora as Dora Mary Pountney without the Deacon. Their children were: Ernest William Trevelyan and Lewis (Louis) Gerald. Both brothers are on the voting records for San Diego California, and Lewis is recorded as a Rancher born in England. 5 foot 4 inches, light complexion, blue eyes light hair. By the 1930s Lewis is working as a paint mixer and has a wife Bertha.

It is likely that after the death of his second wife William took off for America with both his sons and there remarried. The 1900 USA San Diego, census indicates him in hospital, but married. His son Ernest is also listed in the same hospital.

.....

4 James Burdwood Watson (Sometimes Burdwood James). In 1861 he was a medical student living in Havant. His listing in the Medical Register for 1879 for Bourne, Lincolnshire, is lengthy. He was the medical officer for the local workhouse amongst other jobs. He married Minnie Clark, age 21, in St Pancras in 1864. His father is on the certificate as a gentleman, and her father is a school master. (Ann S Watson, and Emma M Watson were witnesses.) There is no trace at all of Minnie on any census record but James is detailed as married.

.....

5 Edwin Watson born 1840 in Chelmsford.

His wife, Catherine, was born in Surrey to an Irish mother. By 1881 Edwin had risen to a Clerk in the High Division of the Admiralty, and an Admiralty Clerk in 1891. One of his children is Burdwood, so there again we have the confirmation of a familial name.

.....

6 George Coughlan Watson born 1842 in Chelmsford, he died 1927 in Croydon. In 1871 he is living in Southwark with his brother Edwin. He was a member of the Institute of Mechanical Engineers working for Manganese Bronze & Brass Co. in Deptford making propellers. On the 1891 census he is shown as a Civil Engineer with a wife Mary and son, Thomas Aubrey, a student Civil Engineer, and daughters Ethelwyn Mary and Grace.

By 1911 Thomas Aubrey Watson had been married to Ella Maud Hobbs for seven years with three children, one son taking the second name Coughlan, and Ethelwyn could have married in Birmingham in 1926

.....

7 Emma Maria Watson born 1846.

The following advertisement appeared in a 1880s *Hampshire Telegraph*:

EDUCATION THE LAURELS
East Street, Havant Hants.

Principal. MISS EMMA WATSON (Diplomee) Limited Number. Home comfort. Large house, garden, and croquet lawn. Pupils prepared for local examinations. Terms moderate. Governess pupil required, premium. Next term commences September 7th.

After 1881 there is no further trace of Emma though on her death her sister Ann's will disposed of all the school furnishings to others so Emma and her must have parted company, Emma may have died, or even emigrated. I just cannot find her.

8 Philip E Watson born 1848 in Chelmsford.

Possibly named after an uncle. It is probable that Philip Ebenezer Watson Senior is buried in plot 35 since he is recorded as dying Havant 1854 (he was the washing contractor).

.....

9 Infant born 1851 in Chelmsford. Died before 1861 as he is not on that census). There are two other deaths in Chelmsford in 1850 but without the certificate it cannot be confirmed. Their names were Emily and George.

.....

Some years ago, I downloaded the IGI Index for Havant Independent Records, and as I scanned through I marked all the Sainsbury and Scamp names, which highlighted names such as William Scamp Sharp where I put a note, querying a relationship. At that time, I noted an Ann Scamp Watson and William Scamp Watson and assumed a link, but didn't research further, some of this is now clear. The name Scamp creeps in to one or two other children as well. Revd George Hall adds the name to his son Cornelius. Then there is William Scamp Sharp mentioned earlier, sometimes, but not always it can be so helpful when an extra name like Scamp or Coughlan pops up in the listings, it usually proves a good connection though not always family of course. Revd Scamp must have made such a huge influence on people for them to add his name to that of a child.

I find it interesting that Havant seemed to have so many links with Essex and Cambridgeshire. Various ministers had close links and connections sometimes through training colleges, visiting family in other areas, and recommendation has always been a way of finding new pastorates. Scamp would no doubt have shown an interest in the young George Moore born in Havant starting as a teacher before becoming a Minister. On the 1851 census there is a George Moore, born in Havant, visiting James Watson in Chelmsford. He is detailed as an Independent Minister aged 35. He got around a bit, in 1861 to 1871 he is in Wingrave, Buckinghamshire, with his wife, and in 1881 at Cambridgeshire, in 1891 at Bradford, Wiltshire, and in 1901 at Limpley Stoke, Wiltshire.

This small amount of research gives an indication of just how influential the Revd William Scamp was to so many Non-conformists, Dissenters and Congregationalists, call them what you will – no doubt a whole book could be written on the lives of those who became ministers of religion because of

him.

And I came across Preston Watson – remember the wine shop called Preston Watson & Co. in North Street until the late 1960s. I cannot find a connection. He came from Lincolnshire, but one wonders if there is a connection with the Watson family of Havant.

APPENDIX I

Dr Bogue's Academy – Gosport

David Bogue was born at Hallydown, Berwickshire, on 18 February 1750, the fourth son of John Bogue, Laird of Hallydown. He was educated at Eyemouth parish school, and went on to study for the ministry at Edinburgh University.

After leaving Edinburgh, Bogue was licensed as a preacher. He became the minister of a congregational chapel at Gosport, and also worked as a tutor at the local Theological Academy for the training of Congregational preachers. It was from his work here that his ideas on foreign missions grew, which resulted in his establishment of the London Missionary Society. He was also involved in the founding of the British and Foreign Bible Society and the Religious Tract Society.

Bogue published many popular tracts, including *Reasons for Seeking a Repeal of the Test Acts* in 1790. His *An Essay on the Divine Authority of the New Testament* was translated into several languages, and in 1809 he edited a volume of the sermons of Revd Dr Grasomer. That same year, together with Dr James Bennett, he produced a *History of the Dissenters from the Revolution of 1689 to the year 1808*, which was re-issued and enlarged in both 1812 and 1833. In 1815 he was awarded a Doctorate in Divinity from Yale College, Connecticut, USA. Bogue was well known in Britain for his annual preaching tour on behalf of the London Missionary Society. It was on one of these tours that he was suddenly taken ill, and he died on 25 October 1825.

A Brief History of the Dissenters' Cemetery in New Lane

Gillian M. Peskett

What interesting facts one 'unearths' when researching graveyards and cemeteries!

The original St Faith's church was built about 1150 on what may be the site of an earlier Saxon church. The adjoining graveyard provided the parish of Havant with its only burial ground for those of any religious denomination. The parish records covering the period from 1653 to 1851 record that some 6,000 departed souls were buried there and from this figure it has been estimated that the graveyard could well contain the remains of over 20,000 people. By the 1850s it was decided that no more burials could be carried out there so a new site would have to be found.

Sir George Staunton generously gave a piece of his land in New Lane for this purpose. One acre was used to provide for those of the Church of England under the control of St Faith's Church and one quarter of an acre for Dissenters under the control of the Dissenters' Chapel which later became the Congregational Church and then the United Reformed Church.

This paper is much too short to go into explaining Dissenters, but they began with the Reformation. From the time of Henry VIII for around 100 years, the priests of the nation swayed between Roman Catholicism and Protestantism, being blown along by whichever ruler was on the English throne. I have this vision of thousands of priests standing like tall grass, being blown this way and that. They were unthinking and unquestioning, or perhaps too cowardly to stand their ground. Dissenting ministers were those who simply felt their questioning consciences would not let them swear allegiance to either Catholicism or the Anglican Church and in 1662 well over 2,000 priests were ejected from their churches with no further means of support or acknowledgement. The majority of these ejected priests were regarded by the Anglican Church as 'intruders' having displaced the incumbents some years prior to the Commonwealth period.

The eventual outcome is a much longer story but between 1700 and 1800 many Independent Chapels were built either with graveyards attached, or with separate ones adjoining public churchyards.

When a Church of England burial ground becomes full it can be declared 'closed' and the responsibility for its maintenance, but not control, can be transferred to the local authority and this is what has happened with the St Faith's section. However there is no such provision for burial grounds of other denominations and therefore the Dissenters' section remains the responsibility of the United Reformed Church. However in 1929 the council agreed to maintain it for a fee of £5 per year. Although £3 was paid in 1930 there is no record of any money being paid since and when this was realised in 2007 the council ceased to maintain it.

In the early 1970s a friend and I had climbed over the wall to have a look for a relative of mine. Yes, at that time, the gate was locked and barred, so we couldn't get in. The pathways were clearly visible, as were one or two flat grave markers that I can remember. I found out that Havant Borough Council had a burial plan for the cemetery of which they reluctantly let me have a copy. I had to stand my ground by saying: "But this is part of my own Church history.

I became interested in the cemetery when I realised how overgrown it had become by trees and huge brambles and by the end of 2011 the Church had paid for a tree surgeon to clear these away. In doing so they uncovered a couple of really large grave plots that simply were not noticeable before. It was only by clearing the brambles away that they came to light. A few weeks later, and after three other people had spent a couple of hours working with me, we had another very large bonfire and cleared an accumulation of rubbish thus leaving the site in a much better state than previously.

This gave me the chance to consider recording the site. Searching the Hampshire Record Office website, I discovered that a Burial Register is held by Hampshire Records Office. Why I do not know. My understanding is that registers should be held in a safe within the church. A few burials or interments of ashes took place during the period 1950–1970 so we were still maintaining the burial register then, and obviously the Borough was

maintaining the grounds.

As I now had a copy of the plan of the cemetery from Havant Borough Council, which showed the names and locations of the burials, and a copy of the Burial Register I was able to collate the information I required. I have relied heavily on the Burial Register, census records and for information on ministers, the Surman Index. This index is a record of Dissenting Congregational ministers from a very early date. There may be other ministers of course, but if they are not recorded in the Burial Register, we have no way of knowing.

The burial by a priest from St Joseph's Roman Catholic Church is indeed strange. I wonder what the reason was for that – particularly as St Joseph's have a graveyard behind their church in West Street? It may well be a husband and wife of different faiths because in the same plot is William Charles Sheppard who was buried by the Reverend Wells, and in the adjoining plot 143 are Matilda and William Sheppard. So obviously it is a family plot.

When I visited Winchester in order to obtain a copy of the register I found that someone in the 1960s had been round the cemetery recording the memorial inscriptions, and the Record Office gave me a photocopy of this record. Finding this information meant I could work on the assumption that the minister writing up the register would have known the correct name, and I have been able to make a listing of every burial with the correct name as recorded and I have included any memorial inscriptions where these are available. Disappointingly, from my research viewpoint, one or two ministers were not at all helpful, illegibly scratching in a few names without dates and without the details of the officiating minister.

I have always been intrigued by Reverend William Scamp who was the Dissenting minister of Havant Independent Chapel from 1803 for 43 or 50 years, depending on what record you look at. If you read the memorial tablet in the church erected by Frances his wife it is 50 years. However, church records, and the Denomination records indicate that he was the minister for 43 years, and that is confirmed by the diary of Martha Burrows in Havant Museum. Martha was a church member and a very particular diarist. She

would not have made a mistake. William's daughter Ann and her husband James are marked in the cemetery by a low pink granite gravestone. This appears to be placed on top of a much larger surround. At the foot of this plot is a small headstone, which is broken, but we have found the pieces, with an inscription that would appear to indicate the dates of deaths of the Reverend Scamp's first wife Ann and the second wife Frances. Surely he MUST be buried here. In fact it would be surprising if he and his two wives were not buried in the cemetery but they are certainly not listed in the burial register. The *Congregational Church Year Book* recording his death states that he was buried in the churchyard. This cannot be St Faith's churchyard which was by then out of use, but surely it cannot mean the St Faith's cemetery. That just would not make any sense. This man was such a Dissenter. Even his will indicates him as a 'Protestant Dissenting minister'. For a man of his stature it is surprising that there is no record in the local *Hampshire Telegraph* though his first wife Ann has a mention:

... after protracted continuance of severe sufferings, Ann, the faithful and beloved wife of the Rev W Scamp. She was universally respected and esteemed by the inhabitants of the town, and highly valued for her works' sake by the different members of that religious community to which she belonged, who can fully believe that the good hope through grace, which sustained and supported her in her sufferings, has terminated in the fruition of Eternal peace.

The *Congregational Year Book* of 1861 gives the following information:

SCAMP William, Havant, Hants. This venerable servant of Christ was called to his rest on the morning of Tuesday September 18th 1860, at the advanced age of eighty-six. But little is known of his early life. He was born at Devonport in the year 1774, of humble parentage; but at an early age removed to Gosport, where he followed the trade of a journeyman cabinet-maker, in one of the leading establishments in that town. By his industry, sobriety and application to business, he gained the confidence of his employers and was promoted to the post of foreman over this establishment. He was converted under the ministry of the late Dr Bogue, and animated by the desire of bringing others to a knowledge of the truth,

began to exercise his talents as a lay-preacher. His success in this department of Christian labour having recommended him to the favourable notice of his pastor, he was entered as a student for the ministry at the Theological Seminary in Gosport, of which Dr Bogue was the principal. In the October of 1800 he supplied the pulpit of the Independent Chapel, Havant, where the cause had for some time past sensibly declined, owing to the Unitarian sentiments which had been entertained by the late pastor. Here he received an invitation from the people, he shortly entered upon his stated ministry, and was ordained as pastor over the church, March 9th 1803. For the long period of forty-six years he honourably sustained the ministerial office. His preaching was eminently successful – the church flourished, the Gospel was introduced into neighbouring villages, and, through his instrumentality, churches were formed and commodious chapels built in Emsworth and Hayling Island.

During his pastorate 387 members were added to the Church, and amongst those converted under his ministry were several who afterwards themselves became ministers of Christ; of these, some have entered into rest, while others are still labouring with success as pastors of Independent and Baptist churches.

In the year 1846, Mr Scamp resigned his charge, and has since lived in comparative retirement. In the early part of 1860, it became evident to his friends that his frame was sinking fast beneath the weight of years; it was not, however, until a fortnight of his death, that he was confined to his bed. During his last illness he was visited almost daily by the Rev William Tidd Matson, but was too enfeebled to engage in much conversation.

His remains were interred in Havant Churchyard, on Monday September 24th service having been previously held and an appropriate address delivered in the chapel in which, for so many years, it had been his wont to minister. Of irreproachable life, earnest piety, zealous devotedness to the cause of Christ, he was greatly esteemed by all who knew him, and the funeral sermon preached by the Rev Thomas Cousens, of Portsea, on Sunday evening September 30th, was attended by an overflowing

congregation. "For him to live was Christ; to die was gain."

There are other interesting family plots and one or two headstones that stand giving surprising information.

Plots 35, 36, 37, 38 and 42

These are names that relate to Reverend William Scamp. Unfortunately the officiating minister has only scrawled in the names Watson against 36, 37 and 38. So no help there at all. The Burial Register does not even record the officiating minister. However, in Plot 35 is P. E. Watson – Philip Ebenezer. He was the son of the late James and Joanna Watson. Philip 'who departed this life Aug 11, 1854 age 36' was a relative of James Watson who married Ann Scamp a daughter of Reverend William Scamp. Intriguingly, Ann Scamp Watson (spinster) the granddaughter of William Scamp left a lengthy will (Hampshire Record Office) in which she appears to have either reverted to Catholicism or held the Catholics in high regard. She left money to the Reverend Kenelm Digby Best of Brompton Oratory, money to St Joseph's Church, Havant, for "the present incumbent to say Masses for her" and money to her friend Julia, who became a nun. She is definitely NOT buried in this cemetery and is probably in the one attached to St Joseph's Roman Catholic Church, West Street, Havant.

William Scamp left £1,500 in his complicated rambling will with its four codicils which are extremely difficult to read. His wife Frances left £300 and their daughter Ann Scamp Watson £785.

At least three reverend gentlemen who did not serve the Congregational Church in Havant are buried in the cemetery:

Plot 40 – David Evans

There was scant information in the Burial Register, and no memorial inscription to prompt me, so I chanced upon this minister by guesswork as I worked through the names. David was born in Pembrokeshire in 1779. He was married to Mary Ann from London according to the 1851 census. David trained at Hackney Theological College. He had been an Evangelist, and then ministered at churches in Haslemere, Bognor and finally Emsworth, all Congregational churches.

Plot 41 – Reverend Charles Howell and Elizabeth Howell

The headstone for Charles Howell is long and almost gives his life history.

*To the memory of Rev. Charles Howell who died at Emsworth Hants
11 Dec 1858 in the 81st year of his age. 52 years pastor of
Independent Church at Alton Hants and nearly 10 years at Sidbury
Devon. Also Elizabeth, relict of above, who departed this life 10 Dec
1861.*

Charles was born on the 7th September 1778 near Lewes, and educated at the Gosport Academy. This Academy was run by Doctor David Bogue, who went on to found the London Missionary Society, and wrote, along with a co-author, a set of four books *The History of Dissenters from the Revolution in 1688 to the year 1808*. The 1851 census records that his wife Elizabeth was born in Emsworth, Hampshire. On the 1851 census two unmarried daughters are living with them both born in Alton, Mary and Elizabeth.

Plot 101 – Ann Jane Morgan and James Morgan

*In memory of Ann Jane wife of Revd James Morgan of Emsworth who
died Nov 27 1883 age 63 also Revd James Morgan who Died May 22
1887 age 62.*

With a name like Morgan, as you would expect, James was born in Wales, (1861 census) and his wife in Barnstaple, Devon. In 1841 James was the minister at Harting Chapel where he was also listed in 1851. From 1855 to 1861 Charles was the minister at Emsworth. Charles was born near Haverfordwest in 1806 and he was educated at Hackney Theological College 1833–35. Traceable are a son James G. B. Morgan, who was born in Harting, and a daughter Elizabeth Ann.

Plot 51 – Rose Nutter and Matilda Ann Kinchott

Plot 52 – C. A. Kinchott

Plot 53 – T. Kinchott

*In loving memory of Ann wife of Thomas Kinchott, who died Aug 1896
age 47 also Charlotte Annie their daughter who died June 21 1917 age
32, also Thomas her husband who died Jan 7 1923 age 80, also*

Matilda Ann who died Oct 5 1952 age 99 Also Emma Elizabeth Kinchott NO SERVICE Cremation Casket (1961).

It is possible that Thomas Kinchott married Ann Smith in 1873, and she died in 1896. There was then a second marriage to Matilda Ann Nutter in 1898. Matching the names on the graves from the memorial inscriptions does not help solve who Rose Nutter was in plot 51.

Plot 76 – George Young

George Young, late the Head Gardener of Leigh Park, who died 7 May 1872 age 56. He was living at the Gardener's Cottage with Mary his wife who was older than him by 9 years and born in Devon. George hailed from Witley, Surrey.

Plot 80 – Mary Ann Taplin and John Taplin

To the Memory of Mary Ann wife of Mr John Taplin who departed this life Jan 28, 1867.

Mr Taplin is buried in the vault with his wife right up in the north-east corner of the cemetery. Mr Taplin was a Congregationalist probably from Portsmouth; he married a young woman Mary Ann, also from Portsmouth who was an Anglican. She died age 30 and he erected a large memorial to her. Hence when he died two denominations were involved. The service in Havant Congregational Church was taken by Reverend Wells, and at the graveside an Anglican took the service. On the 1891 census John was shown as a retired draper living at East End Villa with Kate Batchelor his housekeeper. If East End House and East End Villa are one and the same, then after Mr Taplin died, his home was owned by George Stallard.

In this area there is a very large specimen of a Duke of Argyll's teapant. Although unusual it is not particularly rare.

Plots 107, 108, 109, 111, 112 and 113

A very large plot is designated to members of the Stallard Family. A Mr Stallard was responsible for the architecture of the United Reformed Church in North Street. The Stallards were a very prominent Havant and Bedhampton family.

A Havant girl, Jessie Stallard married the Reverend Richard Joshua Wells – a minister of Havant Congregational Church from 1882. Two of their babies Richard Stallard Wells (about 9 months old) and Archie Stallard Wells also a baby, were buried in this family plot in 1891 and 1894 respectively. In 1901 Reverend Wells was living just over the railway line in Leigh Road at Stonecroft, next to Alfred Stallard at Riversdale. There are 9 other family members buried in this plot. On the 1901 census Richard and Jessie also had daughters Gertrude, Dorothy and Marjorie. Jessie's mother Ann Stallard (born in St Giles London) was living on her own means in the household.

Memorial Inscriptions for some of this large Stallard family are:

Plot 107

In loving memory of Louise Evelyn born April 14 1863, died December 15 1876, also Florence Margaret Born July 27 1865 died May 15 1880, also Alice Annie born October 4 1856 died March 17 1914

Plot 109

In loving memory of Ann, wife of George Stallard born April 9 1828, died 1866, also George Stallard born Aug 1 1834 died March 17 1917

Plot 111

Also Richard Stallard son of Richard and Jessie Wells and grandson

Plot 113

Sacred to the Memory of Edward Stallard who died 7 May 1869 age 77, Charlotte wife of the above who died June 18 1876 in the 85th year of her age

Plot 121 – Walter Lassiter

In loving Memory of Bertram Walter, eldest son of Walter and Annie Lassiter who died Feb 20 1903 age 25, also James Morris who died July 10 1885 age 1 yr 6 months, and Violet Lillian who died Sep 17 1888 age 1 year.

Plot 226 – Joseph Bone and Harriet Bone

Sacred to the memory of Joseph Bone born Oct 19 1801, died May 16 1860, and Harriett his wife who died Jan 26 1886 age 82.

I cannot pass up noting the above two plots. The Lassiter family were still within the church when I married in 1965 and Joseph Bone is a great great uncle of mine.

Plots 221, 222 and 223 – Spurgeon

In 1881 Samuel Spurgeon, a Baptist minister, was head of the Manor House Academy for about 21 pupils in Manor House, Havant, which stood where Manor Close is today. His son Thomas Davis Spurgeon was a master at the school. Samuel, as a minister occasionally officiated at burials in the cemetery because his name is listed. From the Burial Register we can confirm that in these plots are Charles age 3 months, Alice 3, Agnes Jane 34, Fairfax 40 and 'E' just over 2. The Register is marked with some wording that looks like 'BRICK' but it is too unclear to make anything else of it.

The last plot that is of a good size is:

Plot 300 – Herbert, Ernest and Kate Randall

In this plot are three family members, difficult to transcribe, but probably in 1879 Herbert William age 1 year 7 months, in 1887 Kate age 11.4, so either 11 years 4 months, or 11 weeks 4 days, then there is Ernest 10 months but Reverend Wells has definitely put an incorrect year for this because he was most definitely not ministering in Havant in 1832! Ancestry.com shows a correct entry for 1882.

Plot 314 – Harry Edwin Randall and Percy Randall

In Loving Memory of Harry Edwin Randall died on his 19th Birthday Dec 8 1897 Also Percy who died April 23 1909 age 28. Also Sarah Jane wife of William Pitman Randall who died Sep 28 1918 age 67, William Pitman husband of S J Randall who died April 15 1883. Also Herbert William died May 12 1879 age 1 yr 7 months Also Ernest died Dec 27 1882 age 10 months 2 weeks Also Kate died Dec 8 1887 age 11 years 3 months

There are some odd entries as well. The person who recorded all of the memorial inscriptions in the 1960s (copy now held in the Hampshire Record Office) found 4 Inscriptions which are detailed at his listing number 26, but I found no trace of them during research in the cemetery in 2012, though it is likely they relate to Plot 314.

W.R.P. 1883 – Should possibly be William Pitman Randall
H.W. 1879 – Herbert William
E. 1882 – Ernest
K. 1887 – Kate

Plot 315

And finally there are yet two more Randalls – William and Sarah Jane in this plot. Quite a large family assuming they are all related.

The Burial Register also contains a comment about reopened graves:

Thomas White was reopened for Annie Alice Stevens (died 25 February 1962 and buried 1st March 1962 by Reverend Maber). But there is no Thomas White in the listings in the register though there are two other Whites both William listed.

The following entry in the Burial Register also refers to a reopened grave but its exact meaning is unclear:

'Reopened grave of Charles Dane Byles in old C of E Cemetery
11.9.62 17.10.62 [aged] 90. Interment of cremated remains of FAY Francine Louise no service.'

Research on Ancestry and Free Births Marriages and Deaths indicates that Francine Louise Fay was the daughter of Charles Byles born in Christchurch, and Fanny his wife, born in Emsworth. Charles was a carpenter, and of course Fays were a building firm in Havant in the late 1800 early 1900s.

For details of extracts from the burial register see Havant History Booklet No. 12. Also there is a plan of the cemetery in the Havant museum.

‘Loveability, Sympathy and Liberality’: Havant Congregationalists in the Edwardian Era 1901–1914

Roger Ottewill

Introduction

The evening of Thursday, 23 November 1905, was a particularly sad yet uplifting occasion for Havant Congregationalists. It was an unhappy one because they were saying farewell to Richard Wells, their beloved pastor who had served them faithfully for over twenty-three years. However, it was also tinged with pride because he had been appointed to the prestigious post of Secretary to the Congregational Union of England and Wales. This was a testament to his commitment to Congregationalism as well as his skill as an administrator.¹

A few months later Wells returned to Havant to attend the public recognition of his successor Leonard Dowsett. In an address, he gave ‘his congregation and church an excellent character for their loveability, their sympathy and their liberality’.² This clearly demonstrated the affection he had for Havant Congregationalists and the warm relationship which had existed between the pastor and his people. For Congregational churches, which were self-governing and self-financing, the need for harmony between the minister and his congregation was crucial.

Located in North Street, Havant’s Congregational Church dated its foundation to the early eighteenth century.³ The buildings it occupied at the beginning of

¹ For many years Wells had been Secretary of the Hampshire Congregational Union, a post he combined with that of pastor of Havant Congregational Church.

² *Hampshire Telegraph*, July 21, 1906.

³ Although 1718 is shown as the year of foundation in the *Congregational Year Book*, the Church’s 202nd anniversary was celebrated in 1912. This would suggest that 1710 was regarded as the year of its foundation. There is evidence, however, to suggest that its origins lay in the seventeenth century. See John Pile, *A Chapter in the Early History of Havant United Reformed Church* (Havant: Havant Borough council, 2011).

the twentieth century, which survive to this day, had been opened in 1891, (front cover photograph).⁴ They could accommodate 450 worshippers.

In 1972 most Congregationalists, including those in Havant, joined with the Presbyterians to become members of the United Reformed Church.⁵

At the beginning of the twentieth century Havant was still a small, self-contained market town with a population of 3,646 in 1901 and 4,092 in 1911. Something of its character can be gained from this contemporary account by a newspaper correspondent on his way to report on a service at Havant Congregational Church in the summer of 1905:

Havant on a Sunday morning was quite Arcadian. At least so thought one who spends his week-days and a too frequent Sabbath day at work in Portsmouth's wilderness of bricks and mortar. To such a one there is real joy in the sloping fields between Cosham and Havant, bright with sunshine, brilliant in their greenness, the corn ripening for the harvest covered with glinting undulations born of the gentle breeze. Havant itself wore an air of genteel respectability. So deserted were the streets that it might have been a city of the dead. The cyclists and motorists passing through represented, with a lazy few basking in the sun, the sum total of human activity. At church and chapel en route came the swelling hymn of the singers within; and entering the Congregational Church, after running his bicycle round to the back, the writer found the Rev R.J. Wells occupying the pulpit.⁶

What a contrast with today! The report continued with a very sympathetic and favourable account of the service and the preaching. The correspondent was undoubtedly very impressed with what he witnessed and Wells' messages, with a 'sermonette' for the children and something more substantial for the adults based on the text 'and Philip arose and went' (Acts chapter 5, verse 27). From a single visit, of course, it was only possible to

⁴ Until 1891 Havant Congregationalists worshipped at the Independent Chapel in The Pallant, (back cover photograph).

⁵ For an overview of the history of Havant Congregational/United Reformed Church see <http://www.havanturc.org/id4.html>

⁶ *Portsmouth Evening News*, July 3, 1905.

obtain a snapshot of Congregationalism in Edwardian Havant. What might a broader and more considered appraisal of the Congregationalists of Havant in the years leading up to the First World War reveal?

In what follows attention is given to the standing of the Havant Congregational Church during the long Edwardian era from 1901 to 1914, a period which some see as Congregationalism's 'golden age' and others as 'the beginning of sorrows'.⁷ Five aspects in particular are considered, the statistical record; the pastorates; the deacons, who served as the lay leaders of the Church; features of church life; and the manner in which the Church engaged with the wider community. At this time, North Street shared with St Faith's Parish Church, St Joseph's Roman Catholic Church and two Methodist congregations, Wesleyan and Primitive, responsibility for the spiritual well-being of the local population.

Statistical Record

By the early years of the twentieth century, Congregational churches had become conscientious compilers of statistics. They were required to submit figures annually to their county unions, in the case of Havant this was the Hampshire Congregational Union [HCU]. These now provide historians with data that can be used to make qualified assessments of the performance of churches in recruiting and retaining members and Sunday school scholars. Membership was of great consequence for Congregationalists since it measured their effectiveness as a network of gathered churches. As Baxter has pointed out, gathered churches are those 'in any area or district, where there are like-minded people who are prepared to start and organise' them and once formed they are 'maintained and continue ... as long as there is sufficient support'.⁸

⁷ See, for example, Reg Ward, "Professor Clyde Binfield: A Critical Appreciation," in *Modern Christianity and Cultural Aspirations*, ed. David Bebbington and Timothy Larsen (London: Sheffield Academic Press, 2003), p.16; R. Tudur Jones, *Congregationalism in England 1662–1962* (London: Independent Press Ltd, 1962), 334–342; and David M. Thompson, 'The Decline of Congregationalism in the Twentieth-Century' *The Congregational Lecture 2002* (London: The Congregational Memorial Hall Trust (1978) Ltd), p.15.

⁸ Colin B. Baxter, *A Study of Organisational Growth and Development of the*

To provide an overview of the membership of Havant Congregational Church and its Sunday school, data has been collated for the years 1901 to 1914 inclusive in Table 1.

Table 1: Membership and Related Data for Havant Congregational Church 1901-1914

Year	Members		Sunday School	
	No	3 Year Average	Scholars	Teachers
1901	156	152	180	12
1902	150	152	140	19
1903	151	149	144	18
1904	147	149	144	17
1905	150	149	144	18
1906	150	147	144	18
1907	142	146	206	17
1908	147	139	205	19
1909	127	136	199	19
1910	135	136	168	18
1911	146	146	196	28
1912	157	154	168	29
1913	160	161	164	28
1914	165	164	164	28

Notes

1. The three year moving average has been calculated to even out sudden changes in the figures for individual years, which may have been due to a comprehensive revision of the membership roll.

2. It seems likely that the relevant information for 1906 was not submitted with the result that the figures for the previous year were simply repeated.

Source: *Yearbooks of the HCU*, Hampshire Record Office [HRO] Ref:

Congregational, Presbyterian and United Reformed Churches, unpublished PhD thesis, Brunel University, 1981, p.43.

Notwithstanding some ups and downs, membership remained reasonably buoyant and, as can be seen, it was higher in 1914 than it had been in 1901. However, if account is taken of the increase in Havant’s population and what is known as ‘membership density’ is calculated for the two census years this shows a decline from 6.5 per cent of the population aged 18 and over in 1901 to 5.3 per cent in 1911.

To probe further into the dynamics of church membership, it is necessary to consider the relationship between losses and gains for each year. In the case of North Street this data is available only for the years from 1910 to 1913 (see Table 2).

Table 2: Losses and Gains of Havant Congregational Church’s Membership 1910-1913

Year	Jan	Losses			Sub-Tot	Gains		Dec
		Death	Transfer	Struck off		Faith	Transfer	
1910	138	1	3	6	125	7		135
1911	135	1	4	3	127	10	9	146
1912	146	2	3	2	139	10	8	157
1913	157	2	1	1	153	3	4	160

Source: *Havant Congregational Church Manuals*

As can be seen, North Street lost members as a result of death; transfers to other churches following a move away from Havant; and striking off due to non attendance. With respect to the last category, in the Church rules it was stated that unless a reason was given ‘an absence from the Communion for six successive months shall disqualify a member from voting, and after absence for twelve months, membership shall cease’.⁹ To offset these losses, North Street gained new members in two ways. First, there were those making a profession or confession of faith. This involved a visit from the pastor or his representative to confirm the genuineness of a person’s

⁹ *Havant Congregational Church Year Book 1901*, p.6.

Christian faith followed by a formal vote of the membership. Second, there were transfers to North Street from elsewhere with the applicant's Christian credentials being confirmed by a letter from the minister of the church he or she was leaving.

For years where the church roll, giving details of the names and designations of members, has survived, it is possible to determine the gender composition of the membership. Thus of the 160 members on the roll at 1 January 1914, 103 (64 per cent) were women. Of these 61 (38 per cent) were designated 'Mrs' and 42 (26 per cent) 'Miss'. This is similar to the situation in other Hampshire Congregational churches where such data are available.¹⁰

Although membership figures undoubtedly provide insights into the strength or otherwise of a Congregational church, they by no means constitute the complete picture. This is because members represented a proportion of those who would have regarded North Street as their church and attended services regularly. In the absence of definitive data, unlike some Hampshire towns, such as Basingstoke and Portsmouth, where surveys of church attendance were undertaken by newspapers in the early 1900s, it is only possible to estimate the size of congregations. It seems likely, however, that there would have been as many non-members as members in North Street congregations. With seating for 450, it is probable that for many services the church would have been approximately two-thirds full. Numbers attending would have been influenced to some extent by the qualities and reputation of the minister, especially his performance in the pulpit.

For the Sunday school, the figures again record movement both upwards and downwards. The reason for the sharp increase in 1907 is not known, but it may have been due to the addition of another class, perhaps for very young children. For Congregationalists, the Sunday school made a valuable contribution to the mission of the Church and as can be seen a substantial number of people were involved in the teaching of Sunday school scholars. Approximately 18 per cent of Havant's population aged between 5 and 18

¹⁰ At London Street Congregational Church in Basingstoke, for example, the equivalent percentages for the membership in 1911 were 39 per cent 'Mrs' and 23 per cent 'Miss'.

attended the Sunday school.

While quantitative data has a certain appeal, it constitutes part of the evidence. Of potentially greater importance are the more qualitative aspects of church life, with the character of the ministers being very much to the fore.

Pastorates

Three pastors had charge of Havant Congregational Church during the Edwardian era. As has already been indicated, until 1905 the post was held by the redoubtable Richard Wells, (Fig. 1). His successors were Leonard Dowsett, who served from 1906 to 1910, and Edward Kirby, from 1910 to 1923.



Fig. 1: Richard Wells

In his reminiscences Lewis Lasseter, who had close connections with the Church, describes Wells as one of the most charismatic of ministers who:

...had great natural attributes; handsome presence, fine physique, distinguished bearing, great personal charm, tact, grace, and courtesy, a genius for making and keeping friends, organizing ability of a high order, sincerity and singleness of purpose; he had more wit than humour, no music, a pretty turn of speech ... an aptitude for games ... Through everything ran the finely tempered blade of undeviating loyalty as Christian,

Nonconformist and Congregationalist.¹¹

At the farewell gathering for Wells, mentioned at the beginning of this account, the church secretary indicated the esteem in which he and indeed his wife were held. As it was put:

... looking back on the years which had passed since Mr Wells had settled among them, he felt they had a sort of paternal right to him. The relationship which had existed between them had been a family one.¹²

With the announcement of his resignation, the deacons and church members were faced with the daunting task of finding a suitable replacement. Initially, there was an attempt to secure the services of Walter Lovell, who had been pastor of Gosport Congregational Church from 1891 to 1901. However, although he appreciated the invitation, he declined the offer to preach 'with a view' to the pastorate and 'the matter was then considered closed'. The members subsequently voted in favour of offering the pastorate to Leonard Dowsett from Margate, with 48 members voting for and 4 abstaining, which was 'deemed to be virtually unanimous'.¹³ His stipend was to be £250 per annum.

At his public recognition Dowsett was so overcome by the tributes paid to him that he simply 'prayed that God would make and keep him humble'.¹⁴ Notwithstanding his humility he spent four years at Havant and it seems that his unorthodox ways were not appreciated by all sections of the membership. Lasseter, who was living elsewhere at the time, quotes from a letter he received from 'one who had a real knowledge of those days of Mr Dowsett's ministry':

¹¹ Lewis Lasseter, *These Fifty Years 1891–1941 Some Reminiscences of Havant Congregational Church* (Havant: Havant United Reformed Church, 1991), pp.2–3.

¹² *Hampshire Telegraph*, November 25, 1905.

¹³ *Havant Congregational Church: First Church Minute Book 1847-1910* HRO Ref: 10A05/A1/1, pp.260 and 263. Margate Congregational Church had been Dowsett's first charge.

¹⁴ *Hampshire Telegraph*, July 21, 1906.

But the deacons murmured, for the minister went about hatless, which was undignified, and he did many unconventional things. And the deacons rebuked him so that he presently went away, but those who were young then cherish the memory.¹⁵

There was also a decline in the membership during his pastorate (see Table 1), which may have been due to Dowsett's behaviour. Nonetheless, the Church minutes for January 1910 record that:

In view of the early departure of Mr Dowsett to assume pastoral oversight of the Congregational Church at Harpenden it was considered a suitable occasion for presenting Mr and Mrs Dowsett with an expression of the regard and esteem entertained for them and appreciation of their work in Havant. To Mr Dowsett a clock was presented and to Mrs Dowsett a silver salver each article having suitably engraved on it the date and occasion of presentation.¹⁶

This suggests that Dowsett's ministry at Havant was not viewed in entirely negative terms. That said, in the 1920s his name disappears from the *Congregational Year Book* and there is no official obituary for him, which may indicate that his unconventionality ultimately led to him giving up the ministry.

Following Dowsett's departure, in June 1910, 53 members voted in favour, with 7 abstaining, of appointing Edward Kirby, (Fig. 2), from Whetstone Congregational Church in Leicestershire to be their next pastor once again on a stipend of £250 per annum. He undoubtedly proved to be a steadier hand than Dowsett and his pastorate was generally regarded as a great success. As his obituarist observed:

... [he] felt deeply the joys and disappointments of the Ministry. Keenly

¹⁵ Lewis Lasseter, *These Fifty Years 1891–1941 Some Reminiscences of Havant Congregational Church* (Havant: Havant United Reformed Church, 1991), p.18.

¹⁶ *Havant Congregational Church: First Church Minute Book 1847–1910* HRO Ref: 10A05/A1/1, p.296.

interested in people as individuals and earning their affection and respect, he had a scholarly mind and a quiet zest for life ... He was a man of wide sympathies and a great encourager.¹⁷

Moreover, he also had a highly supportive wife:

Mrs Kirby was the pastor's ideal wife and helpmeet. Compact of courage, good sense, keen wit and good humour. All wrapped up in the kindest of hearts. Her husband was always the first to pay tribute to her sane Scottish judgement to which he would constantly defer. In all things connected with women's work in the Church she took her rightful place as president and leader.¹⁸



Fig. 2: Edward Kirby

In addition to leading Havant Congregationalists Kirby was in demand as a visiting preacher. For example, in June 1911 at Christ Church Congregational Church in Southsea he preached at the Sunday school anniversary morning and evening services and in the afternoon to the scholars. It was reported that 'he was quite at home among the young people, and his services were greatly appreciated by the friends of the Sunday School, as also by the

¹⁷ *Congregational Year Book 1971/72*, p.361.

¹⁸ Lewis Lasseter, *These Fifty Years 1891–1941 Some Reminiscences of Havant Congregational Church* (Havant: Havant United Reformed Church, 1991), p.19.

congregation'.¹⁹ Kirby remained at Havant for over three times as long as his predecessor, a clear indication of his eminent suitability for the pastorate. His arrival coincided with an increase in membership and a substantial rise in the number of Sunday school teachers (see Table 1).

Deacons

Acting in partnership with the pastor, as previously mentioned, the deacons were responsible for leading the church. They were elected by the membership at regular intervals. At Havant there were six deacons who each served for a term of three years. Two retired each year, with those retiring being eligible for re-election. Significantly, however, in keeping with the norms of the period, the Church rules restricted membership of the diaconate to 'the male members of the Church'.²⁰ Thus, even though they constituted two thirds of the membership, women were debarred from performing the role of deacon.

Deacons held the key posts of church secretary and church treasurer. Collectively known as the diaconate their role was to support the pastor and when the church was without one to ensure that everything continued to function smoothly as well as to invite potential future ministers to lead services and preach 'with a view' to being considered for the pastorate. Details of the membership of the diaconate in 1901 are shown in Table 3.

¹⁹ *Hampshire Post*, June 16, 1911.

²⁰ *Havant Congregational Church Year Book 1901*, p.6; *Havant Congregational Church Manual for 1914*, p.8.

Table 3: Havant Congregational Church Deacons in 1901

Name	Age	Occupation	Address	Servant
William Fletcher	45	Corset manufacturer	St Hilda	1
William Lassetter	55	Watchmaker/jeweller	West Street	n.k.
Thomas McIlroy	39	Draper	Wray House, Warblington	2
George Stallard	72	Fellmonger/parchment maker	39, East Street	2
Thomas Suter	54	Printer/deputy registrar of births, deaths and marriages	46, West Street	0
George Thomas	67	Retired chemist living on own means	Trosnant, Bedhampton	2

George Thomas was church secretary and Thomas McIlroy, church treasurer.

Source: *1901 Census Returns* and *Kellys Directory*.

Both the occupations of the deacons and the fact that most of them had one or two live-in servants confirm their relatively high social status. This was not particularly unusual, since Congregationalists were generally regarded as the most middle class of the Nonconformist denominations.

In terms of longevity, the principal deacons in Havant during the Edwardian era were Thomas McIlroy who served for the whole period, apart from a break of service in 1909/10; George Thomas, who served until he was forced to resign as a result of ill health in 1911; George Stallard from 1900 to 1909; and William Fletcher, from 1900 to 1908. As can be seen from Table 4, notwithstanding the substantial turnover of deacons, the social composition of the diaconate in 1914 was very similar to what it had been in 1901.

Table 4: Havant Congregational Church Deacons in 1914

Name	Age ¹	Occupation	Address	Servants
George M. Brown	61	Private means	Rowanhurst, Emsworth Rd	1
Frederick Leng	48	House Furnisher (assistant)	Wyngate, Beechworth Rd	0
Thomas McIlroy	52	Retail draper	Gwalen, South Hayling ²	2
George Meades	42	Baker and Grocer (Dealer)	Glenhorne, Grove Rd	1
Cdr Henry Walker	57	Engineer Captain RN (ret)	Brightside Villa, Grove Road	1
Henry F. Young	48	Commercial traveller drapery	Edensor, Bellair	1

¹ Age in 1911 plus three years.

²Address in 1911, three years later the McIlroys were living at Penshurst, Leigh Road.

George Brown was church secretary and Henry Young church treasurer.

Source: *1911 Census Returns* and *Kellys Directories*

The role of deacon was a particularly demanding one and consequently it was necessary for those elected to the post to have the requisite time and resources to be able to exercise their responsibilities and meet the expectations of the membership in an effective manner. In short, their contribution to the life of the Church was critical.

Church Life



Fig. 3: Interior of Havant Congregational Church

Attending to the spiritual needs of those residents of Havant who regarded North Street as 'their church' through the provision of regular acts of worship was, of course, the central feature of church life. During the Edwardian era the pattern was a morning and evening service on Sundays; one service on a weekday evening; a monthly administration of 'The Lord's Supper'; and a weekly prayer meeting. Interspersed with the regular services were those for special occasions, such as Easter, the anniversary of the founding of the Church, the Sunday school anniversary, hospital Sunday, harvest and recognition of the work of missionary societies. On these occasions there were often visiting preachers. They were seen as opportunities for outreach and were eagerly anticipated. The scene that would have greeted worshippers as they entered the church is shown in Fig. 3.

However, services constituted just one part of the life of the Church. Like Congregational churches elsewhere, North Street sought to meet many different needs of the various cohorts which made up the congregation, such as children, women and men, by adopting what might today be termed a holistic approach to ministry. At the time it was known as the institutional principle and it involved giving attention to not only the spiritual side of life

but also the social, recreational and educational. To this end North Street sponsored a variety of affiliated organisations.

In 1901, those mainly for children and young people included the Sunday school; a Christian Endeavour Society, with its motto of “For Christ and Our Church” and an emphasis on developing a mature approach to faith alongside involvement in good works; a Band of Hope, the principal temperance organisation for young people; and the International Bible Reading Association. As indicated earlier, through its Sunday school North Street had contact with nearly one-fifth of the younger members of Havant’s population. In the words of the Superintendent’s report for 1910, ‘The arduous but glorious work of the School has been maintained through another year’.²¹ A constant challenge, however, was maintaining an adequate supply of teachers. In 1901, Richard Wells referred to the need for ‘an increase in the number of male teachers’; in 1910 it was reported that ‘a chronic insufficiency of teachers ... [had] hampered the workers and detracted from the pleasure and power of their ministry’; and in 1913 the Superintendent indicated that, as the statistics confirmed, although several new teachers had joined the staff there was still a need for more.²²

The needs of adults, at the turn of the twentieth century, were met by a Benevolent and Maternity Society; a Women’s Paying-in-Club; a Ladies’ Sewing Meeting; a Magazine and Tract Society; and a Cycling Club that was in the process of being wound up. Most of the others, however, were still in existence at the end of the Edwardian era, although by 1914 a number had different titles and goals.

Amongst the newer organisations were a Young Men’s Bible Class; Young Women’s Bible Class; Children’s League, the meetings of which were ‘devoted

²¹ *Havant Congregational Church Manual for 1911*, p.20.

²² *Havant Congregational Church Year Book for 1901*, p.4; *Havant Congregational Church Manual for 1911*, p.20; *Havant Congregational Church Manual for 1914*, p.18.

to Bible study, total abstinence, missionary and nature study topics',²³ and a Guild. The last of these was established by Kirby shortly after his arrival and was restricted to those aged 15 and older. As the following testimonial confirms it quickly made its mark:

... here week by week we read papers, had debates, got delight from music, poetry and art. Always with us were the Minister and his counsel. I wonder whether any other institution ever brought such pleasure and profit to so many over such a long period.²⁴

For the opening meeting of the 1913/14 season the programme consisted of 'a selection of grave and gay readings and recitations', musical accompaniments and two solos.²⁵

Alongside the organisations, there were also events intended for the church family as a whole as well as serving as opportunities for promoting North Street to the wider community. These included the annual celebrations to mark the founding of the Church which were held in June, harvest festival in the autumn and Sunday school anniversaries also in the autumn, when the previously mentioned services were supplemented with other activities, such as public teas and meetings. It is, however, somewhat disturbing that in July 1914 at a Church meeting Kirby made reference to the fact that although the Church anniversary events were well attended 'he deplored the absence of so many of our own people.'²⁶ This suggests that they were more appealing to those on the periphery of the Church than to its core membership.

On a far more positive note, a particularly significant event in April 1912 was the hosting of the spring gathering of the HCU. For a relatively small

²³ *Havant Congregational Church Manual* for 1914, p.22. In the Manual for 1908 there are also references to a Boys' Life Brigade and a Girls' Life Brigade which was started in 1908. However, these are not mentioned in later Manuals and in the Church minutes for 31 January 1912 it was reported that the Boys' Brigade had ceased to exist.

²⁴ Lewis Lasseter, *These Fifty Years 1891–1941 Some Reminiscences of Havant Congregational Church* (Havant: Havant United Reformed Church, 1991), p.21.

²⁵ *Hampshire Telegraph*, October 10, 1913.

²⁶ *Havant Congregational Church Meeting Minutes Nov 1910–Mar 1933*, 1 July 1914, HRO Ref: 10A05/B1/1 unpaginated.

Church this was quite an honour as well as a challenge to which the members responded with enthusiasm. As the *Hampshire Post* reported: 'Delegates to the number of 150 arrived, and of these at least half were accommodated with private hospitality, the local arrangements being made by a local committee of which Mr G.M. Brown was the hon. Secretary'. The ladies of the Church were also complimented on the manner in which at 'the public tea [... they] artistically arranged the tables' and attended to 'the wants of everyone'.²⁷

The reference to the contribution of the ladies is a reminder that they were crucial to the maintenance of many facets of church life. As it was put by the deacons in the 1901 Church Year Book their thanks and those of the pastor were 'largely due to the ladies for the priceless help they have invariably rendered in every department of Church work, and to whose willing and intelligent aid the success of our social meetings, sales and entertainments is mainly owing'.²⁸ This makes their exclusion from the diaconate all the more telling.

Women were also involved in the musical life of the Church. As the earlier reference to the Congregational Guild meeting indicates, music was to the fore not only in services but also on social occasions. This is confirmed by a note at the back of one of the Church meeting minute books:

Music has always been a strong feature. In 1908 it is recorded that at a church meeting music was rendered by the church choir ... In 1909 the organist had to train a supplementary choir.²⁹

Thus, the farewell gathering for Richard Wells was enlivened with solos and songs and contributions from the choir.³⁰ Music was also a language with which North Street could communicate with those who did not share its core beliefs and was one aspect of its engagement with the community at large.

²⁷ *Hampshire Post*, April 26, 1912.

²⁸ *Havant Congregational Church Year Book for 1901*, p.10.

²⁹ *Havant Congregational Church: First Church Minute Book 1847–1910*, HRO Ref: 10A05/A1/1 unpaginated

³⁰ *Hampshire Telegraph*, November 25, 1905.

The Wider Community

In addition to music, North Street interacted with the wider community through its affiliated organisations, anniversary celebrations, sales of work, a monthly magazine (started in 1896), the press coverage it received and the roles played by Church members in the local economy and local politics. It also lent the Congregational Hall to the Havant Reading Room Club for 'games, reading and recreation'.³¹ Indeed, the Church prided itself on being an integral part of the community, supporting and invigorating it. Moreover, through initiatives, such as a Coal and Clothing Club and Benevolent Society, it also helped a few of the poorer residents of Havant.

As indicated in Tables 3 and 4, a number of the deacons were local businessmen and in this capacity they would have provided employment for members of the community. Moreover, if they were so minded they were in a position to demonstrate how Christian principles could be put into practice in the workplace. In the political realm, at least three of the deacons, William Fletcher, Frederick Leng and George Stallard, served on Havant Urban District Council. Indeed, Fletcher was chair of the Council in 1903/4. Although not explicitly stated, it is probable that all three were Liberals. At this time there was a very close relationship between Congregationalists and the Liberal Party, with politics and religion being seen as complementary rather than antithetical.

However, as it engaged with the wider community, North Street did not lose sight of the need for an evangelistic dimension. Here there is evidence of Kirby's commitment to outreach of this kind. In early 1911, for example, a press report provides details of 'a special popular service' with the pastor giving 'a very forcible address on the subject: "Can God spare Anyone?" 'In addition to the powerful preaching the service was enlivened with music and as reported: 'There was a crowded congregation, and the singing of some of the old favourite hymns was greatly enjoyed'.³² Later in the year, a series of

³¹ *Havant Congregational Church Manual for 1908*, p.24. As recorded: 'This Club supplies a great need in Havant, although it does not get the support it should from the artisan and others to make it a complete success.'

³² *Hampshire Post*, February 3, 1911.

monthly services for young people was introduced with ‘the attendance fully justify[ing] the change’.³³ Thus, in the Church minutes for December 1913 it was recorded that special services were to be held early in the following year ‘which would quicken the zeal and spiritual life of all, would help to gather in those who are almost persuaded – also to plead with those who are living in darkness’.³⁴ These were held every month and they appear to have been extremely popular. In February 1914, there was ‘a large audience’ with the pastor preaching on “The Fairness of Christ”.³⁵

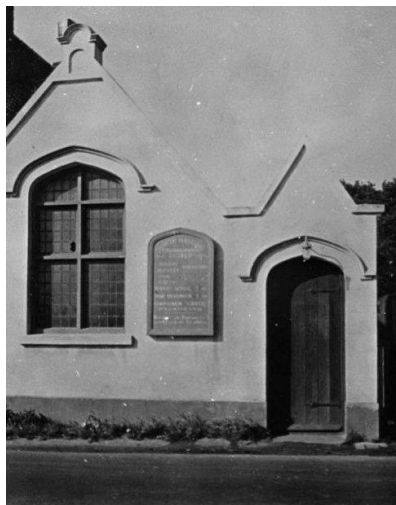


Fig 4: North Hayling Congregational Church circa 1950

In keeping with the prevailing collegial spirit within Congregationalism, in 1911 North Street responded positively to a request to exercise pastoral oversight of North Hayling Congregational Church in Stoke. This involved ‘arranging for the conduct of services’ and taking forward the scheme for the

³³ *Hampshire Post*, June 2, 1911.

³⁴ *Havant Congregational Church Meeting Minutes Nov 1910–Mar 1933*, 3 December 1913, HRO Ref: 10A05/B1/1 unpaginated.

³⁵ *Portsmouth Evening News*, February 16, 1914.

erection of a new chapel at a cost of £300, (Fig. 4).³⁶ In 1913 it was reported that 'the work amongst the children had made fine progresses'.³⁷

North Street was also mindful of the need to promote the Free Church interest within the locality and to this end it was a member of the Portsmouth and District Free Church Council.

Thus, in a variety of ways, Havant Congregational Church demonstrated that it was outward facing and willing to engage with the community in which it was situated and, indeed, further afield. While not losing sight of its mission to evangelise, North Street was also mindful of its obligation to engage in good works.

Conclusion

From the perspective of the twenty-first century, it is perhaps difficult to appreciate the high profile which churches enjoyed in the early years of the twentieth century. Havant Congregational Church was no exception and can be seen as an exemplar of market town Congregationalism, with its desire to engage with the wider community through both its collective endeavours and the contributions of individual members to the economic and political life of the town. While it is not possible to determine precisely how far 'loveability, sympathy and liberality' continued to characterise Havant Congregationalists following the departure of Richard Wells, such qualities would have helped to sustain the Church as it sought to negotiate the more challenging and, in some ways, more perplexing social milieu of the Edwardian years. That said, there is a somewhat jarring note in the Church minutes of July 1914 with the pastor referring to the fact that a member of the Church had not received 'the Christian love and sympathy which she had expected'.³⁸ Although he did not elaborate and it might well have been an

³⁶ *Havant Congregational Church Meeting Minutes Nov 1910–Mar 1933*, 20 July 1914, HRO Ref: 10A05/B1/1 unpaginated. The building was not to be erected until £150 had been received or promised.

³⁷ *Havant Congregational Church Manual for 1914*, p.26.

³⁸ *Havant Congregational Church Meeting Minutes Nov 1910–Mar 1933*, 1 July 1914, HRO Ref: 10A05/B1/1 unpaginated.

isolated incident it did indicate the need for even buoyant churches, such as Havant, to guard against complacency. Ongoing self-examination and constant vigilance were the hallmarks of a church family that was seeking to apply the key principles of Christian fellowship. Undoubtedly it was with this mind that Edward Kirby brought to the attention of his congregation any failings which came to light.

Notwithstanding any shortcomings, however, on the eve of the First World War, as far as can be judged from the surviving records, Havant Congregational Church was in good heart. Led by a pastor who was, as mentioned earlier, a 'great encourager' and a high status diaconate members and adherents could look ahead with a degree of confidence.

Acknowledgements

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Data has been gathered from the following:

- Ancestry.co.uk census records.
- Burial Index of Havant Congregational Church (URC) Hampshire Record Office.
- Cemetery layout plan. A photocopy provided by Havant Borough Council (a large copy is held by Havant Museum).
- Free Births Marriages and Deaths.
- Memorial Inscriptions. A listing held by Hampshire Record Office.
- Surman Index – an Index of Dissenting Congregational Ministers compiled from various sources from 1662.
- The Havant Cemeteries at New Lane and Eastern Road. Ralph Cousins.

Havant and District
FREE CHURCHES.



Programme of
Musical Service

To be given by

*Massed Free Church Choirs
and Orchestra*

AT

Havant Congregational Church

(by kind permission of the Minister and Deacons)

ON

Wednesday, February 19th, 1936

To commence at 7.15 p.m.

SOLOIST—

Miss LILIAN WYATT, L.L.C.M.

Miss Hilda Over.
(Leader of Orchestra)

Miss M. Tier, L.R.A.M.
(Pianist).

Mr. R. Suter.
(Organist).

Conductor : Mr. Will Adams.

PROGRAMME - TWO-PENCE.

Secretary—W. R. COOTER.

The Elite Printing Co. (T. H. Phillips), 33 North Street, Havant.

HYMN. "All people that on earth do dwell."
(Tune—Old Hundreth).



PART I.

'The Song of Miriam'

(*Franz Schubert*).

Hymn ... "Praise, my soul, the King of Heaven."
(Tune—Praise, my soul. *John Goss*.)

Anthem ... "The Lord is my Shepherd" *Franz Schubert*
(Arranged for 4 Ladies' Voices).

COLLECTION.

PART II.

'Festival Te Deum'

(*Arthur Sullivan*).

CHORUS	...	We praise Thee, O God
SOLO & CHORUS		To Thee Cherubin
CHORUS	...	The glorious company of the Apostles
SOLO	...	When Thou tookest upon Thee
CHORUS	...	We believe that Thou shalt come
SOLO & CHORUS		O Lord, save Thy people
CHORUS	...	Vouchsafe, O Lord



DOXOLOGY.

The following Free Church Choirs are forming
The MASSED CHOIRS:

Drayton Methodist	Emsworth Baptist
Havant Methodist	Emsworth Congregational
Havant Congregational	Hayling Congregational
Rowlands Castle Congregational	

ORCHESTRA :

FIRST VIOLINS : Miss Over (Leader), Messrs. Hounsom
and Macnamara.

SECOND VIOLINS : Mrs. Madden, Misses Shirvell and
Trevis.

VIOLA : Mrs. Davidson.

CELLI AND BASS : Messrs. Durrant, L.R.A.M., Beaton and
Phillips.

WIND : Messrs. Munday and Dutton.

An Organ Recital

At 6.45 p.m., by

. . Mr. R. J. SUTER. . .

Chair to be taken 7.15 p.m., by
the President,

J. J. SAINSBURY, Esq.

Supported by

Revs. Solomon, M.A., A. Bernard Clark, Wilmer,
J. Scott, F. Hern and Kenneth Curtis.

HYMN.

ALL people that on earth do dwell,
Sing to the Lord with cheerful
voice ;
Him serve with fear, His praise forth
tell ;
Come ye before Him and rejoice.

The Lord ye know is God indeed ;
Without our aid He did us make ;
We are His flock, He doth us feed ;
And for His sheep He doth us take.

O enter, then, His gates with praise,
Approach with joy His courts unto ;
Praise, laud, and bless His Name
always.
For it is seemly so to do.

For why ? the Lord our God is good,
His mercy is for ever sure ;
His truth at all times firmly stood,
And shall from age to age endure.

HYMN.

PRAISE my soul, the King of heaven ;
To His feet thy tribute bring ;
Ransomed, healed, restored, forgiven,
Who like thee His praise should sing ?
Praise Him, praise Him,
Praise the everlasting King.

Praise Him for His grace and favour
To our fathers in distress ;
Praise Him still the same for ever,
Slow to chide, and swift to bless ;
Praise Him, praise Him,
Glorious in His faithfulness.

Father-like He tends and spares us,
Well our feeble frame He knows ;
In his hands he gently bears us,
Rescues us from all our foes ;
Praise Him, praise Him,
Widely as His mercy flows.

Frail as summer's flower we flourish,
Blows the wind and it is gone ;
But while mortals rise and perish
God endures unchanging on.
Praise Him, praise Him,
Praise the High Eternal One.

Angels, help us to adore Him,
Ye behold Him face to face ;
Sun and moon bow down before Him :
Dwellers all in time and space
Praise Him, praise Him,
Praise with us the God of grace.



Havant United Reformed Church, 2014



The Dissenters' Cemetery in New Lane

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